THE

Art of Catechiſing:

OR, THE

COMPLEAT CATECHIST.

In Four Parts.

I. The *Church-Catechiſm* Reſolved into eaſie Queſtions, to be Anſwered only by **Yes** or **No**.

II. An Expoſition of It in a continued, full, and plain Diſcourſe.

III. The *Church-Catechiſm* Reſolved into Scripture-Proofs.

IV. *The Whole Duty of Man* reduced into Queſtions, to be Anſwered by a ſingle **Yes** or **No**.

Fitted for the meaneſt Capacities, the weakeſt Memories, the plaineſt Teachers, and the moſt un-inſtructed Learners.

IMPRIMATUR.

Z. Iſham, R. P. D. *Henrico* Epiſc. Lond. à ſacris.

Feb. 4. 169°.

The Third Edition Corrected.

LONDON, Printed by *J. L.* for *Henry Bonwicke*, at the *Red-Lion* in St. *Paul's Church-Yard*, 1699.

I determined not to know any thing amongst you, save Iesus Christ and him Crucified. 1 Cor: 2. 2

Iesus saith to Simon Peter, Simon, Son of Ionas, lovest thou me. He saith unto him, yea Lord, thou knowest that I love thee. He saith unto him, Feed my Lambs. St. John 21. 15

I. Sturt fecit

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The PREFACE.

THE *Neglect of Catechising is complained of by a great many; and even by ſome of them who add ſomething to the Cauſe of the Complaint. The Miſchiefs of which Neglect will ſoon appear as great now, as ever: For the numerous Enemies of the beſt eſtabliſh'd Church in the World, are all at work, and with united Voices crying,* Down with it, down with it, *to the Ground,*

One of the beſt Courſes that I know of, next to our Prayers and Tears, for its Preſervation, is to take great Care that our Youth be well inſtructed in the Principles of that holy Religion which we profeſs; whatever Self-denial, or Pains, or Difficulties, or Humility, or Condeſcenſion, or letting down of our ſelves, it coſt us.

I have found by my own Experience, that to do it well and conſcionably has more of all theſe in it, than Preaching it ſelf; and when all is done, it ſhall pleaſe much leſs.

But when I conſider that my Buſineſs is to pleaſe God *and not* Man, *and that my Hopes and Conſolations, will at laſt reſult from my having with* Purity of Intention, *deſigned the* Former, *more than the* Latter: *When I conſider that a poor Soul placed under my Charge and Conduct, for whom the great Lover of Souls, has provided no other Ordinary Means of Salvation, but what is to be conveyed to him by me, by my Aſſiſtances and Miniſtration, if it ſhould want theſe too, it will have none; and may for ever be undone for me: When I conſider, that when he admitted me to cultivate a corner of his Vineyard, as he did me a greater Honour than he did thouſands of others, ſo he expected more Glory, more Love, and more Obedi-*

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ence from me too, that he might confer on me a peculiar Coronet of Glory: When I consider that he never meant the Ministery to be a Station of Ease and Indiligence: When I think how reasonable a thing 'tis that I should shed some of the Sweat of my Brows for them, for whom he was well contented to shed the Blood of his heart.

When I in a close and piercing thought, reflect on these things; I find I can be content with that Contempt and Scorn, those Pains and Difficulties, that Self-denial and humble Condescension, which will most times accompany the conscionable Discharge of this very useful, and very necessary Duty.

It were well if the Devout Pastor, would sometimes, when he is retired and with-drawn from the World, with pious Emotions, and devout Affections, with panting, sighing, languishing Aspirations, say as St. Peter *thrice did,* John 21. 15, 16, 17. Lord, thou knowest that I love thee, *but in the same devout and affectionate thought to imagine he hears the holy Jesus giving him the same Answer,* Feed my Lambs: *And then that he would please to consider whether his Love of Jesus would permit him to be content, well pleased and easie, while he refuses to give him this his own way of demonstrating both* That *and his Obedience.*

If any plain Man, who is a Master or a Father; an Housholder or Guardian; and who has (in part) that great Trust committed to him of the Care of a Soul, shall derive any Assistances, or Intimations for its Conduct and Institution, from this Book, I do earnestly request the Good Man to put me into his Litanies; and that his Prayer for the Author may be this: That my Passage over the World being safe and holy, I may come to sit at the Feet of them, who with primitive Affections have loved and obeyed Jesus, in the Mansions of Glory. Amen.

THE

Books Sold by Henry Bonwicke, *at the* Red Lion *in St.* Paul's *Church-Yard.*

THE General Hiſtory of the Reformation of the Church: Written in Latin by *John Sleidan*, faithfully Engliſhed; To which is added a Continuation to the end of the Council of *Trent*, by *E. Bohun* Eſq; in *Folio.*

The Hiſtory of the Council of *Trent*, written in Italian by *Pietro Soave Polano*; Engliſhed by *N. Brent* Knight, *Folio.*

Two Uſeful Caſes reſolved: 1. Whether a certainty of being in a State of Salvation, be attainable. 2. What is the Rule by which this certainty is to be attain'd; in 4°.

A Sermon Preached at the Anniverſary Meeting of the Sons of the Clergy, *Decemb.* 4th, 1684. by *Francis* Lord Biſhop of *Ely.*

A Sermon Preached before the King in His Royal Chappel of *Windſor*, *July* 27th, 1684. both by *Henry Hesketh* Vicar of St. *Hellens.*

A Sermon Preached at the Funeral of the Reverend Mr. *John Culme*, Vicar of *Knowſtone* and *Molland*, in *Devon. Decemb.* 2. 1691. by *Lewis Southcomb*, Rector of *Roſe-Aſh.*

An Anſwer to a Challenge made by a Jeſuit in *Ireland*; wherein the Judgment of Antiquity, in the Points queſtion'd, is truly delivered, and the Novelty of the now Romiſh Doctrine plainly diſcovered; To which is added, a Diſcourſe of the Religion anciently Profeſs'd by the Iriſh and Britiſh: By the moſt Reverend and Learned *James Uſher*, late Lord Archbiſhop of *Armagh*; *Quarto.*

A Vindication of the Sincerity of the Proteſtant Religion in the Point of Obedience to Sovereigns, in Anſwer to a Jeſuitical Libel, Entituled *Philanax Anglicus*; by *Peter du Moulin*, D. D. *Quarto.*

Pia Deſideria: Or, Divine Addreſſes, in Three Books: 1. Sighs of the Penitent Soul; 2. Deſires of the Religious Soul; 3. Extaſies of the Enamour'd Soul. Illuſtrated with 47 Copper Plates, written in Latin by *Herm. Hugo*; Engliſh'd by *Edmond Arwaker*, M. A. *Octavo.*

A Diſcourſe proving from Scripture and Reaſon that the Life of Man is not limited by any abſolute Decree of God; by the Author of the Duty of Man, *&c.* in *Octavo.*

A practical Diſcourſe of the Sin againſt the Holy Ghoſt, ſhewing plainly. 1. What it is. 2. How any Perſon may certainly know whether he has been guilty of it: Deſigned to bring incouragement to the faithful Penitent; Tranquility of Mind to the Obedient, Joys to them that Love; and the returning Sinner from Deſparation, *Octavo.*

Country Converſations; Being an account of ſome Diſcourſes that happen'd in a Viſit to the Country laſt Summer, on divers Subjects; chiefly of the Modern Comedies; of Drinking, of Tranſlated Verſe, of Painting, and Painters; of Poets, and Poetry; *Octavo.*

Letters of Religion, and Vertue, to ſeveral Gentlemen and Ladies; in oppoſition to the Prophaneneſs and Obſcenity of thoſe newly Publiſh'd under the Names of the late Earl of *Rocheſter*, Mr. *Otway*, Mr. *Brown*, &c. with ſome ſhort Reflections on divers Subjects; in *Twelves.*

A New Deſcription of *Paris*; Containing a particular Account of all the Churches, Palaces, Monaſteries, Colleges, Hoſpitals, Libraries, Cabinets of Rarities, Academies of the Virtuoſi, Paintings, Medals, Statues, and other Sculptures, Monuments and Publick Inſcriptions; with all other remarkable Matters in that great and famous City. Tranſlated out of French. The Second Edition: To which is added a Map of *Paris*, in *Twelves.*

THE END.

THE

Art of Catechising:

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PART I.

Question.

WHAT is your Name?

Answer.

N. or M.

Question.

Who gave you this Name?

Answer.

My Godfathers and Godmothers in my Baptism, wherein, &c.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my Name. First, &c.

Question.

Dost thou not think that thou art bound to believe, &c.

Answer.

Yes verily; and by God's help so I will. And I heartily, &c.

SECTION I. *Of our Baptiſm.*

Of { *The Benefits of Baptiſm;*
The Vow of Baptiſm; and,
Our promiſing to perform it.

WAS not your Name given you when you were baptized? Yes.

Were you not made a Diſciple of Jeſus Chriſt, when you were baptized? Yes.

Was it not a great Happineſs and favour to have been baptized? Yes.

Should we ever forget this Mercy of God toward us? No.

Were you not made a Member of Chriſt and his Church, when you were baptized? Yes.

Were you not made a Child of God when you were baptized? Yes.

Were you not made an *Heir* of Chriſt's Kingdom when you were baptized? Yes.

Can we think upon this Favour without Love and Thankfulneſs to our God and Saviour? No.

When you were baptized, did not they who brought you to Baptiſm, make a Covenant between God and you? Yes.

Is not God's part of the Covenant this: That he will give you *Pardon of Sin*, *Grace* and *Glory?* Yes.

Is not your part of the Covenant this: That you will *believe in Chriſt*; *repent of your Sins*; *and obey his Laws?* Yes.

Should you neglect to perform your part, if you expect God ſhould perform his? No.

Should we not ſtand to this happy Covenant, when we come to Age, if we will be ſaved? Yes.

Did not they who brought you to be baptized, covenant in your Name, that you ſhould renounce the Temptations of the Devil, and all his Works? Yes.

Are

Are not all Sins, and ſpecially tempting others to ſin, Works of the Devil? Yes.

Should a Chriſtian therefore do any of the Works of the Devil? No.

Did not they who brought you to Baptiſm, promiſe for you that you ſhould renounce the Temptations of the World? Yes.

Did they not promiſe for you that you ſhould renounce the Pomps, that is, all the vain and ſinful Cuſtoms of the World? Yes.

Should a Chriſtian therefore do according to the vain and ſinful Cuſtoms of the World? No.

Did they not promiſe for you that you ſhould renounce all the evil and corrupt deſires of the Fleſh and your ownHeart? Yes.

Should a Chriſtian then follow the evil and corrupt deſires of his Heart? No.

Did they not promiſe in your Name, that you ſhould believe all the Parts of the Chriſtian Religion? Yes.

Shall you be ſaved if you do not believe them? No.

Did you not promiſe by your Sureties, ſincerely to obey God's Commandments? Yes.

Seeing they promiſed theſe things for you when you were a little Child, ſhould you not labour to perform them now? Yes.

Shall you ever go to God and Heaven, unleſs you do ſincerely perform them? No.

But can you do theſe things without God's help? No.

Should you not pray to God for his Grace, to keep you alway in this happy Covenant? Yes.

Well then, Is it not your Duty to renounce the Temptations of the World, Fleſh and Devil, according to this Promiſe? Yes.

Is it not your Duty to believe all the Articles of the Chriſtian Faith, according to this Promiſe? Yes.

And do you firmly believe them? Yes.

Can he be a true Chriſtian that denies any one of them? No.

Is it not your Duty to keep God's Commandments, as was promiſed for you? Yes.

Can you without infinite danger, live in the Breach of any one known Command of his? No.

Well then, it ſeems this was promiſed for you that you ſhould renounce the Temptations of the World, Fleſh and Devil; believe the whole Chriſtian Faith; and keep God's Commandments; was it not? Yes.

And has not God promiſed upon theſe Conditions to give us pardon of Sin, Grace and Glory? Yes.

Suppoſe a Man, after he is baptized, ſhould commit a Sin, can he be ſaved unleſs he repent of it, and ſincerely forſake it? No.

Should we not then, by this our Covenant of Baptiſm, live a Godly and a Chriſtian Life? Yes.

If we do in Sincerity of Heart keep our Conditions of it, ſhall we go to Heaven when we die? Yes.

Will not Heaven and Happineſs be a ſufficient Reward, for our renouncing of the Temptations of the World, Fleſh and Devil? Yes.

Will not Heaven and Happineſs be a ſufficient Reward for our conſtant believing all the Articles of the Chriſtian Faith? Yes.

Will not Heaven and Happineſs be a ſufficient Reward for our keeping God's holy Will and Commandments here? Yes.

Will not the Pleaſure of Sin for a Seaſon, be a ſufficient recompenſe for the Loſs of Heaven and Happineſs? No.

Well then, was not this a Gracious Covenant which was made in your Name, when you were baptized? Yes.

Should we ever ceaſe to be thankful to God for calling us to this State of Salvation? No.

When we were fallen, was it not Jeſus Chriſt that made this gracious Covenant between God and us? Yes.

Did not God ſhew his great Hatred of Sin, and his Willingneſs to have us ſaved, in ſending his Son to die for us? Yes.

Should

Should you ever ceaſe then to love God and Chriſt? No.
Should you ceaſe to obey God and Chriſt? No.
Or to pray to God and Chriſt? No.
When we come to Years of Diſcretion, ſhould we not own all that our Godfathers and Godmothers promiſed in our Name? Yes.
If we will not own it our ſelves, do we not loſe all our Title to Pardon, Heaven and Glory? Yes.

SECT. II. *Credenda.*

Catechiſt.

Rehearſe the Articles of thy Belief.

Anſwer.

I believe in God the Father Almighty, &c.

Queſtion.

What doſt thou chiefly learn in theſe Articles, &c.

Anſwer.

Firſt, I learn to believe in God the Father, &c.

Of the Creed and the Practical Belief of it.

ARTICLE I.

I believe in God the Father Almighty, maker of Heaven and Earth.

DO you believe in God? Yes.
Do you believe in Jeſus Chriſt? Yes.
Do you believe in the Holy Ghoſt? Yes.
Are there any more Gods than One? No.
Is not God the Father, God the Son, and God the Holy Ghoſt, Three Perſons, and but One God? Yes.
Though we cannot fully underſtand how Three Perſons can be but One God, muſt we not firmly believe it? Yes.

Is not this eaſie to God, though it be hard to us? Yes.
Shall we be ſaved without this Faith or Belief? No.
Do you love God? Yes.
Do you hope to live with God when you die? Yes.
Can any Man be ſaved and go to Heaven without believing and truſting in Jeſus Chriſt? No.
Do you love your Saviour Jeſus Chriſt? Yes.
Do you love the Holy Ghoſt or Holy Spirit? Yes.
Is it not the Holy Ghoſt, that puts into your Mind good Deſires? Yes.
Is not this good Spirit grieved when you do an evil Action? Yes.
Is not God a Spirit? Yes.
Can we ſee God with our mortal Eyes? No.
Do you believe that God made Heaven and Earth, and all things out of nothing? Yes.
Is not God an Infinite and Glorious Spirit? Yes.
Is not God a Merciful, Righteous, Holy, and Good Spirit? Yes.
Is there any thing that God doth not know? No.
Can we do any thing and God not ſee it? No.
When you think upon any thing, does not God know what you think on? Yes.
Is not God a Juſt, a Wiſe and Powerful God? Yes.
Is there any thing which God cannot do? No.
Will this good and great God love you, if you keep his Commandments? Yes.

ARTICLE II.

And in Jeſus Chriſt his only Son our Lord,

IS not Jeſus Chriſt the Son of God? Yes.
Is not Jeſus Chriſt our Saviour, God and Man too? Yes.
Had Jeſus Chriſt any Father beſides God? No.
Did not God, by his Holy Spirit, cauſe him to be born of a Virgin? Yes.
Is not Jeſus Chriſt that Lord of ours, by whom we hope Salvation? Yes.

If

If God hear our Prayers at any time, doth he not do it for Jeſus Chriſt's ſake? Yes.
If God do pardon our ſins (when we repent of them) will it not be for Jeſus Chriſt's ſake? Yes.
If God ſave us will it not be for Jeſus Chriſt's ſake? Yes.
And have we not reaſon to love Jeſus Chriſt? Yes.
Should we ever ceaſe to obey Chriſt? No.

ARTICLE III.

Who was conceived by the Holy Ghoſt, Born of the Virgin Mary.

WAS Jeſus Chriſt begotten by Man? No.
Was he not conceived by the Holy Ghoſt, after a wonderful manner? Yes.
Was not Jeſus Chriſt born of a holy and pure Virgin? Yes.
Was not this Bleſſed Virgin's Name *Mary?* Yes.
Was he not born of this holy Virgin an Infant, as other Men are? Yes.
Becauſe Man had ſinned againſt God, was it not neceſſary that Jeſus Chriſt ſhould die for our Sins? Yes.
Could any thing ſatisfie an Infinite Juſtice, but an Infinite Satisfaction? No.
Could any thing therefore ſatisfie God's Juſtice for our ſins but the Sufferings and Death of Chriſt? No.
Was it not fit that he ſhould be both God and Man, who was to reconcile God and Man? Yes.
And have we not reaſon to love and obey him? Yes.

ARTICLE IV.

Suffered under Pontius Pilate, Was crucified, dead and buried, He deſcended into Hell;

DID not a Man called *Pontius Pilate*, cauſe our Saviour Jeſus Chriſt to be put to death? Yes.
Did not this *Pontius Pilate* ſentence him to be crucified? Yes.
Was not this *Pontius Pilate* a Governour of the

Country where Chriſt lived, when he was on Earth? Yes.

Was there any Sin or Fault in Chriſt? No.

Was he not accuſed by the *Jews* out of meer Malice? Yes.

Was he not crucified, that is, nailed to a Croſs till he was dead? Yes.

That is, were not his Hands and Feet nailed to a piece of Wood till he died? Yes.

Was he content to ſuffer all this for our Salvation? Yes.

Did not Chriſt by his Death ſatisfie God's Juſtice for our ſins, if we repent of them and leave them? Yes.

Shall any partake of the Benefits of Chriſt's Death, but the true penitent Sinner? No.

Before Chriſt was crucified, was he not buffeted, and ſpit on, ſcourged, and ſpitefully uſed? Yes.

Did Chriſt give up the Ghoſt, and really die upon the Croſs? Yes.

When he was dead, was he not put into the Grave and buried, as other dead Men are? Yes.

Did he not continue in the State of the dead for a time? Yes.

When Chriſt deſcended into Hell, did he ſuffer any Pains or Torments there? No.

Did he only deſcend to triumph over the Devil in his own Kingdom? Yes.

Did he not ſuffer all this for our Sakes, that we might be ſaved? Yes.

And have we not infinite reaſon to love and obey him? Yes.

ARTICLE V.

The third day he roſe again from the dead.

THough Chriſt were buried in the Grave, does he continue in it to this Day? No.

Did not Chriſt come alive again the Third day, and riſe out of the Grave by his power? Yes.

Did

Did he not riſe again out of it, for our Juſtification? Yes.

That is, did he not by his coming out of the Priſon of the Grave, ſhew that he had paid our debt, that God's Juſtice was ſatisfied, and we acquitted, upon our Faith and Repentance? Yes.

And can we ever ceaſe to love and obey him? No.

ARTICLE VI.

He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.

DID not Jeſus Chriſt about forty days after he came alive again, aſcend up to Heaven? Yes.

Was he not carried up to Heaven in a Cloud? Yes.

Is not Jeſus now at this preſent, at God's right Hand, making Interceſſion for us? Yes.

You ſay at the right Hand of God, why, Is not God a Spirit? Yes.

Has a Spirit any Hands as we have? No.

When we ſay that Chriſt ſitteth at the right Hand of God, do we not mean, that he is exalted to the greateſt Power and Glory? Yes.

Is he not there our Advocate, to intercede and plead for us? Yes.

And can we for this, pay him leſs than Love and Obedience? No.

ARTICLE VII.

From thence he ſhall come to judge the quick and the dead.

DO you believe there ſhall be a Day of Judgment? Yes.

Shall not Chriſt come in that day, to judge the World and all Men? Yes.

Shall any Man eſcape the Judgment of Chriſt? No.

Shall he not then turn the wicked into Hell? Yes.

Shall he in that day of Judgment, place all good Men in Heaven? Yes.

And ſhould we not prepare our ſelves for that Judgment? Yes.

Muſt we not then give an account of what we have done here? Yes.

Muſt we give an account of our Thoughts, Words, and Actions? Yes.

Shall any Man be able to hide his ſins from this Judge? No.

Is there any thing that we do, which this Judge ſees not? No.

Is there any thing that we ſpeak, which this Judge hears not? No.

Is there any think that we think, which this Judge knows not? No.

What, does he ſee, and know our very Thoughts? Yes.

But will he not be a merciful Judge, to all truly reformed Penitents? Yes.

And for that Reaſon ſhould you not love and obey him? Yes.

ARTICLE VIII.

I believe in the Holy Ghoſt;

DO you believe in the Holy Ghoſt, or Spirit? Yes.

Is there any Difference between theſe words [Holy Ghoſt] and [Holy Spirit?] No.

Is not the Holy Ghoſt, God? Yes.

Doth not this Good and Holy Spirit convert us, ſanctifie us, and comfort us? Yes.

Is not this Good and Holy Spirit ready, by his Grace, to aſſiſt us in doing our Duties? Yes.

Is he not ſaid to be grieved, when we do not make uſe of the Grace and Strength afforded us? Yes.

And ſhould we grieve this Holy Spirit, by a careleſs and diſobedient Life? No.

Is it not this Holy Spirit that puts into your Mind good Deſires? Yes.

And ſhould we refuſe, or neglect to perform them? No.

ARTICLE IX.

The Holy Catholick Church; the Communion of Saints,

DO you believe that the whole Company, or general Family of true Believers, profeſſing the Goſpel under Chriſt their Head, are the Catholick Church? Yes.

Is not Catholick Church as much as to ſay, Univerſal Church? Yes.

Are not the preaching of the Word, and the due Adminiſtration of the Sacraments, under Biſhops and Paſtors lawfully called; are not theſe the Marks of it? Yes.

Is it not Catholick in reſpect of Perſons, and Place; Time, and Doctrine? Yes.

Are all the Believers of this Catholick Church holy, by their Calling and Profeſſion? Yes.

Should you ever ceaſe to bleſs God for being a Member of this Catholick Church? No.

Were you received into this number of Believers, when you were baptized? Yes.

Do you firmly believe the particular Church of *England*, to be a ſound part of the Catholick Church? Yes.

Of the Catholick Church, is not part on Earth and part in Heaven? Yes.

Is not that part of it which is on Earth, called the Church Militant? Yes.

And is not that part of it which is Heaven, called the Church Triumphant? Yes.

Do you believe that there is and ought to be a Communion of Saints? Yes.

Is not this Communion of Saints, a Communion one with another in all holy Things? Yes.

That is to ſay, are we not to keep a Communion one with another, in Faith, in Love, in Charity, in Prayer, in hearing the Word, and receiving the Sacraments? Yes.

May we forſake or withdraw our ſelves from the

the Communion or Fellowſhip of Chriſtians, in holy Things? No.

Do you believe that while the Saints or true Believers on Earth, do keep up their Communion with each other in all holy Things, that they have a Fellowſhip or Communion with the Bleſſed Trinity, the Angels, and the Saints departed? Yes.

ARTICLE X.

The Forgiveneſs of Sins.

DO you believe there is Forgiveneſs of Sins to be had in the Church of Chriſt? Yes.

Can this Forgiveneſs be had, unleſs we believe in Jeſus Chriſt, and repent of them, and reform them? No.

If we do believe in Chriſt, and repent of our Sins, and leave them, and live a new and Chriſtian Life, ſhall we be forgiven? Yes.

Is not Repentance this: a turning from Sin, to God; a laſting durable State of new Life, and Reformation? Yes.

If the Sinner then have choſen amiſs, ſhould he not ſpeedily turn to God and chuſe better? Yes.

Is he wiſe or ſafe, if he neglect to do it, one day? No.

ARTICLE XI.

The Reſurrection of the Body.

DO you believe that the Bodies of them that are dead, ſhall alway lie in the Grave? No.

Shall the Bodies of all Mankind be raiſed out of the Grave again, at the Day of Judgment? Yes.

Shall the Soul and Body come together again at the laſt Day? Yes.

Is not this riſing of the Body from the Grave, and its coming alive again, what we call the Reſurrection? Yes.

ARTICLE XII.

And the Life everlaſting.

DO you believe there is another Life after this, a Life everlaſting? Yes.

Though the Body dies, does a Man's Soul ever die? No.

Shall not the Soul and Body of every Man, after the Reſurrection, live together for ever, in Happineſs or Miſery? Yes.

Is he wiſe or prudent who will not provide for a Life everlaſting? No.

Shall not all Men at the Reſurrection, and in the day of Judgment, receive according to their Works here? Yes.

Shall the Good Chriſtian and the Righteous live with God for ever? Yes.

Do you believe there is ſuch a place as Heaven? Yes.

Do you believe there ſhall be any Troubles or Croſſes, Wants or Pains, in that Place? No.

Shall the Wicked, in the Day of Judgment, be ſhut up with the Devil and his Angels? Yes.

Shall the Wicked when they are placed in Hell, be evermore freed out of it? No.

Should you not by one ſhort Life of Faith and Repentance, Love and Obedience, labour to eſcape this diſmal Place? Yes.

Did not your Godfathers and Godmothers, when you were baptized, promiſe in your Name, that you ſhould believe all theſe Things? Yes.

And do you firmly and heartily believe them? Yes.

Do you disbelieve, or doubt, or queſtion any one of them? No.

And will you endeavour to live according to this Belief? Yes.

SECT.

SECT. III. *Agenda.*

Question.

YOU ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep God's Commandments,

Tell me how many there be?

Anſwer.

Ten.

Question.

Which be they?

Anſwer.

The ſame which God ſpake, &c.

The Ten Commandments.

Of our { *To God, in the Four firſt Commandments.*
Duty { *To Man, in the Six laſt Commandments.*

DO you hope to eſcape the Torments of Hell when you die? Yes.

Do you hope to be received to Heaven when you die; and live with God for ever? Yes.

Shall they that are once placed in Heaven, or Hell, be ever removed out of them? No.

Does God love you ſo well, as to be willing you ſhould be ſaved? Yes.

Did not Chriſt die for you, that you might go to Heaven when you die, if you love and obey him? Yes.

Well then, ſhould not a Chriſtian love God and Chriſt, and pray to him, and keep his Commandments? Yes.

Are you willing to know what theſe Commandments of God be, that ſo you may keep them? Yes.

I. COMMANDMENT.
Thou ſhalt have, &c.

ARE we to take the true God for our only God? Yes.
Are we to have any more Gods than one? No.
Is not the Father, God? Yes.
Is not Jeſus Chriſt, God? Yes.
Is not the Holy Ghoſt God? Yes.
Are not theſe three Gods? No.
Are not theſe Three Perſons and One God? Yes.
So that though God the Father, God the Son, and God the Holy Ghoſt, be Three Perſons, are there any more than one God? No.
Is not this what we call the Myſtery of the Trinity? Yes.
Though we cannot fully underſtand this, yet are we not bound to believe it? Yes.
Muſt we not love God with all our Soul, and Mind, and Heart, and Strength? Yes.
That is, muſt we not love him above all things? Yes.
Are we not ſo to acknowledge him to be God, as to fear him above all things? Yes.
Can there be a greater Folly than to fear Man more than God? No.
Should we not comfortably hope for his Promiſes? Yes.
But then ſhould we neglect to perform the Conditions? No.
Should we not ſubmit to his Will, both in doing and patiently ſuffering it? Yes.
Does it become a good Man to repine and murmur, either at his Commands, or his Providence? No.
Should we not truſt in God, in all needs and dangers? Yes.
Does he truſt in God, who ſeeks to deliver himſelf by any unjuſt and unlawful means from any need, ſtrait or danger? No.
Should we not alway honour God, that is, carry

carry within us an awful Reſpect, and profound Reverence to him? Yes.

May we neglect to worſhip God? No.

Muſt not a Chriſtian worſhip God by daily Prayer and Thankſgiving? Yes.

Muſt a Chriſtian worſhip God by frequent hearing, reading, and meditating on God's Word? Yes.

Muſt a Chriſtian worſhip God, by a due uſe of the holy Sacraments? Yes.

Should we not worſhip him both with the Soul and Body? Yes.

If we acknowledge him to be God, ſhould we not repent of all our Offences againſt him? Yes.

Can we deferr it with any manner of Prudence or Safety? No.

II. COMMANDMENT.

Thou ſhalt not make to thy ſelf any graven Image, &c.

MAY a Chriſtian give God's Worſhip to an Image or Idol? No.

May a Man make or frame any Image, or Picture of the Godhead? No.

May we worſhip any pretended Image of the true God, or the Idols of falſe Gods? No.

Is it not Idolatry to worſhip an Image or Idol? Yes.

Should we pray to Saints or Angels for any Aids or Benefits, and ſo make them partners in the Worſhip due to God? No.

May a Chriſtian when he has loſt any thing, go to a Witch or Conjurer to find it? No.

May he do it to recover his Health, in Sickneſs? No.

Should we have a due regard and reverential Love for all Perſons, Places, and things ſet apart for God's Worſhip? Yes.

Will God puniſh them and their Children after them, who are guilty of Idolatry, and therefore haters of him? Yes.

Will God puniſh any Man for his Father's ſins in

in another World, unleſs he continue in his Father's ſins? No.

But doth he not ſometime do it in this World? Yes.

But if God do it in this World, is it not chiefly in the Caſe of Idolatry? Yes.

So that if God do puniſh any for their Parents Idolatry or Prophaneneſs, it is only in this World, is it not? Yes.

But is there any way to remove the Curſe of their being viſited upon us in this Life? Yes.

If we would not have them viſited upon us even in this Life, ſhould we not renounce thoſe Crimes of theirs? Yes.

And diſavow them, and diſapprove them? Yes.

And pray for Pardon? Yes.

And be humbled for them? Yes.

And take care not to be led by the Example, or to imitate them in the leaſt? Yes.

And to make Satisfaction and Recompence, for ſuch Poſſeſſions (as far as we may, if the Caſe be plain) as they got by Oppreſſion, and direct Injuſtice? Yes.

If we do thus, ſhall we be liable to any Curſe, even in this Life? No.

Does he not ſpare the Children that repent? Yes.

III. COMMANDMENT.

Thou ſhalt not take the Name, &c.

SHould a Chriſtian that hopes to ſee God, uſe God's Name irreverently or vainly? No.

May he blaſpheme God, or curſe, or ſwear? No.

May a Chriſtian take a lawful Oath before a Magiſtrate? Yes.

Is not Perjury or forſwearing ones ſelf, a dreadful Sin? Yes.

Is it not a heinous Sin to break a lawful Oath? Yes.

Is it not Perjury to ſwear to what is uncertain, unknown and doubtful? Yes.

Is

Is it not Perjury to affirm it upon Oath, though it ſhould happen to be true? Yes.

May we have irreverend thoughts of God? No.

Are not all voluntary Oaths, or ſwearing, to which we are not called by a Magiſtrate, unlawful? Yes.

Eſpecially all voluntary and promiſſory Oaths? Yes.

May we patiently endure to hear God diſhonoured? No.

Should a Chriſtian promiſe any thing unleſs he intend to perform it? No.

Should we not labour to glorifie and honour the Name of God, by a Chriſtian Converſation? Yes.

IV. COMMANDMENT.

Remember that thou keep holy, &c.

MUST a Chriſtian that hopes for Heaven when he dies, keep holy the Sabbath-day, Lord's-Day, or Sunday? Yes.

Should not a Chriſtian Worſhip God on that day, both in publick and in private? Yes.

May this day be ſpent in Sleep and Idleneſs, Sports and Paſtimes? No.

Should any Work be done upon this day, except Works of Neceſſity, or Works of Charity? No.

Should this day be ſpent in Hearing, Reading, Prayer, Thankſgiving, and Meditation at home, and in the Congregation? Yes.

Is it enough to do it at home, unleſs it be done in the Congregation too? No.

Would it not be Piouſly and Chriſtianly done of us, to obſerve the Faſts and Feſtivals of the Church? Yes.

Should we not Worſhip God every Day, as well as Sunday? Yes.

V. COMMANDMENT.

Honour thy Father and thy Mother, &c.

MUST we not give Reſpect and Honour to all that are above us? Yes.

May a Chriſtian be undutiful or unkind to his Father or Mother? No.

May a Chriſtian in any caſe rebel againſt his King? No.

May a Chriſtian diſobey his King, except the command be plainly unlawful? No.

May a Chriſtian diſeſteem, or deſpiſe, or hate his Miniſter? No.

May a Servant be ſtubborn, or unfaithful to his Maſter or Miſtriſs? No.

Should a Chriſtian behave himſelf proudly, or ſcornfully towards his Betters or Elders? No.

VI. COMMANDMENT.

Thou ſhalt do no Murther.

SHould a Chriſtian labour to preſerve his own and his Neighbour's Life and Health? Yes.

Is not the taking away the Life of another by Murther a dreadful ſin? Yes.

Should a Chriſtian follow Peace with all Men? Yes.

May he hurt his own, or any other Man's Life or Health? No.

May a Chriſtian be a quarreller, or a contentious, and brawling Perſon? No.

Should a Chriſtian ſtrike, wound, or maim any Man? No.

Should we abuſe any Man by foul Language? No.

May a Chriſtian that hopes to ſee God, bear Malice, or deſires of Revenge, in his Heart? No.

May a Chriſtian uſe bitter or provoking Words, or calling of Names? No.

May a Chriſtian fight a Duel? No.

May a Chriſtian willingly vex, grieve, diſquiet, or wiſh ill to another? No.

VII. COM-

VII. COMMANDMENT.

Thou ſhalt not commit Adultery.

OUght not a Chriſtian to be chaſt in heart, in tongue, and in behaviour? Yes.

Is not Chaſtity of Body and Purity of Soul, a moſt acceptable Sacrifice to God? Yes.

May a Chriſtian commit Inceſt, Adultery, Fornication, or any other Uncleanneſs? No.

Muſt a Chriſtian that hopes to ſee God, have a chaſt and pure Hand, and Eye, and Heart? Yes.

May a Chriſtian have luſtful Deſires and Imaginations and delight in them? No.

May a Chriſtian uſe unchaſt Words, or Language? No.

Should a Chriſtian have a chaſt Ear? Yes.

That is, ſhould he liſten willingly, to filthy Communication, and unchaſt Diſcourſes? No.

Can a Chriſtian allow himſelf without ſin, in any Unchaſtity of the Hand, Eye, Tongue or Heart? No.

Should a Chriſtian avoid all kinds of Uncleanneſs upon himſelf, or with any other? Yes.

Should a Chriſtian avoid all things that provoke or excite Luſt? Yes.

Are not all Thoughts and Actions of that Sort, utterly unlawful, ſave only in lawful Marriage? Yes.

VIII. COMMANDMENT.

Thou ſhalt not Steal.

MAY a Chriſtian take, or keep, againſt his Neighbour's Knowledge or Will, what belongs to him? No.

Are not Theft and Robbery great Iniquities? Yes.

Should a Chriſtian give every Man his due? Yes.

Should a Chriſtian further his own, and his Neighbour's outward Eſtate by all lawful means? Yes.

May

May a Chriſtian wrong any Man by Deceit or Cozenage, or Extortion, or any Injuſtice? No.

Muſt a Chriſtian be juſt and upright, in buying and ſelling? Yes.

May we raiſe Gain by any unlawful Arts and Practices? No.

May we adviſe or encourage, conſent to, or ſhare with thoſe that do? No.

Can we detain neceſſary Relief, from our poor Brethren without ſin? No.

May a Man uſe falſe Weights or Meaſures? No.

If we find any thing, may we keep it from the Owner, if we know or can learn who 'tis? No.

May a Chriſtian ſteal ſmall things, becauſe he is poor? No.

May a Man refuſe to pay his Debts if he be able? No.

May he refuſe to pay what he is bound for, if the Principal cannot, or will not? No.

Should a Chriſtian take Uſe of them who are poor? No.

May a Chriſtian be guilty of Extortion from any Man! No.

Should a Man take advantage of the Ignorance, or neceſſity of them he deals with? No.

May a Chriſtian break his Truſt, or faithful Promiſe? No.

If a Man have taken any thing wrongfully from any Man, ſhould he not make Reſtitution of it, if he be able? Yes.

If he be aſhamed or afraid to do it himſelf, ſhould he not do well to go to his Miniſter, or ſome other good Man, to do it for him? Yes.

IX. COMMANDMENT.

Thou ſhalt not bear falſe Witneſs, &c.

MAY a Chriſtian bear falſe Witneſs againſt any Man? No.

Should we not avoid all injurious prejudicing our Neighbour's Reputation? Yes.

Should we not endeavour to preſerve the good Name of our Neighbour? Yes.

May

May a Chriſtian ſlander, or back-bite any man? No.
May a Chriſtian cauſeleſly raiſe Suſpicions of any man? No.
May we tell a Lye? No.
May not a Chriſtian tell a Lye to cover a Fault? No.
Should a Chriſtian flatter any man? No.
May we defame or detract from our Neighbour? No.
May we ſpread ill Reports of him, to breed in the minds of men an ill Opinion of him? No.
Doth not Charity oblige us to think the beſt of our Neighbour? Yes.
Should we not be candid and fair in our Opinions and Diſcourſes concerning others? Yes.
Should we not forbear all raſh and hard Cenſures of others? Yes.
May a Chriſtian bragg and boaſt himſelf? No.
May a Chriſtian be a Tale-bearer? No.
Should a Chriſtian publiſh any Man's Faults, without doing thereby Charity or Juſtice to ſome other? No.
May a Chriſtian be a Whiſperer, or Evil-ſpeaker? No.
Should a Chriſtian avoid all Things prejudicial or deſtructive to his Neighbour's good Name? Yes.

X. COMMANDMENT.

Thou ſhalt not covet, &c.

MAY a Chriſtian covet what's another Man's? No.
That is to ſay, ſhould a Chriſtian in the leaſt deſire to come by it unjuſtly? No.
Should a Chriſtian be content with his own State and Condition? Yes.
May a Man envy or grieve at his Neighbour's Good or Proſperity. No.
Ought we not to be juſt towards others, not only in our Actions, but in our very Thoughts, Deſires and Intentions? Yes.
Should we conſent to any Motions of the Heart, of contriving to get what is our Neighbours, by Unjuſt or Unlawful Means? No.

Is

Is diſcontentedneſs, repining and murmuring forbidden to a Chriſtian? Yes.

Should a Chriſtian with vexation, or greedineſs, or immoderately, ſeek Riches, Honours, or Pleaſures? No.

Did not your Godfathers and Godmothers promiſe for you, that you ſhould keep theſe Commandments? Yes.

And will you labour to keep them, that you may pleaſe God and be admitted to him when you die? Yes.

Will you ſhew your Love by your Obedience?

Queſtion.

What doſt thou chiefly learn by theſe Commandments?

Anſwer.

I learn two things: my Duty towards God, and my, &c.

Queſtion.

What is thy Duty towards God?

Anſwer

My Duty towards God is to believe in him, &c.

IS it not your Duty to *believe* in God? Yes.

Do you believe him to be an infinitely wiſe, juſt, powerful, holy, and good Spirit? Yes.

Is not a Chriſtian *to fear* God, ſo as to be afraid to offend him? Yes.

May a Chriſtian fear Man more than God? No.

May a Man commit a Fault to pleaſe Men, though he diſpleaſe God? No.

Should we not *love him*, who is infinitely lovely? Yes.

Should we not *love him with all our Heart, Soul, Mind* and *Strength?* Yes.

Is it not reaſonable to love a great, and good, and wiſe, and merciful God? Yes.

Should we ever ceaſe to love that God that is willing we ſhould be ſaved? No.

Can we ceaſe to love him who ſent his Son to die for us? No.

Is

Is it not reaſonable we ſhould fall down and *worſhip* that God, that made us and all the World? Yes.

Is it not reaſonable we ſhould fall down and worſhip that God, that can ſend us to Hell in an inſtant? Yes.

Is it not reaſonable we ſhould *give him thanks*, who gives us Food and Raiment? Yes.

Muſt not a Chriſtian *put his whole Truſt in God*, in all his Needs and Dangers? Yes.

May a Chriſtian ſeek to deliver himſelf out of them by any unlawful means? No.

Is not this to diſtruſt God? Yes.

Muſt not a Chriſtian *call upon him in* Prayer? Yes.

Is it not reaſonable we ſhould call upon that God that is able to help us? Yes.

And is he not willing and ready to help us, in all Needs and Dangers, if he ſee it fit for us? Yes.

Is it not reaſonable we ſhould *Honour his holy Name*, ſeeing to glorifie it was the great End of our Creation? Yes.

Is it not reaſonable we ſhould *honour* and love that *Word*, which is the Meſſage of Divine Love to us? Yes.

Is it unreaſonable we ſhould *ſerve* ſuch a God, and *obey him truly all the days of our Life?* No.

Has he not provided eternal Rewards in Heaven for our moment's obedience here? Yes.

And can we expect more for doing leſs? No.

Queſtion.

What is thy Duty towards thy Neighbour?

Anſwer.

My Duty towards my Neighbour is to love him, as, &c.

SHould we not *do to all Men, as we ſhould* be content *they ſhould do to us*, if they were in our condition, and we in theirs? Yes.

Are we willing to have any Evil done to our own Souls? No.

Should we therefore do any Evil to any other Man's? Are No.

Are we willing to have our own Bodies maimed or wounded? No.

Are we willing to have our own Goods or Eſtates injured by any Man? No.

Should we therefore do ſo to any other Man's? No.

Are we willing to have our own good Name taken away and ſlandered? No.

Should we then do ſo to any other Man's? No.

Are we willing to have our own Needs and Wants relieved by them that are able to do it? Yes.

Should we therefore, according to our ability, relieve the Needs of others? Yes.

Would we not have all Men deal fairly, honeſtly and juſtly with us in all Caſes? Yes.

And ought we not to deal ſo with others? Yes.

Is not this to *love our Neighbour as our ſelves?* Yes.

Should a Chriſtian hurt any man by word or deed? No.

Should he be juſt and upright in all his Dealings? Yes.

May he bear malice, hatred, or ill will to any, in his Heart? No.

May a Chriſtian be given to lying, evil-ſpeaking and backbiting? No.

Should a Chriſtian be ſober, chaſt and temperate? Yes.

Should a Chriſtian, that hopes to ſee God, be a Whoremonger, Glutton, or Drunkard? No.

Should we wiſh or deſire to deprive our Neighbour of any thing that belongs to him? No.

Should a Chriſtian be diligent in his calling? Yes.

And ſhould he be content with his State and Condition? Yes.

SECT. IV. *Poſtulanda:* Or, *Things to be prayed for.*

Of the Lord's Prayer.

Catechiſt.

My good Child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him without his ſpecial Grace, which thou muſt learn at all times to call for by diligent Prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſwer.

Our Father, &c.

CAN we keep God's Commandments without his help? **No.**

Should we not daily pray to God for his Grace and Strength to do his Will? **Yes.**

Should any Chriſtian pray leſs than twice every day? **No.**

Should not thoſe who have leiſure, do well to do it oftner? **Yes.**

Muſt our Heart go along with our Mouths, when we pray? **Yes.**

Should a Chriſtian kneel upon his knees when he prays? **Yes.**

In our Prayers ſhould we ever leave out the Lord's Prayer? **No.**

PREFACE.

Our Father which art in Heaven,

I. PETITION.

Hallowed be thy Name.

IS not God who created us, *our Father?* **Yes.**

Are we not his Children by Adoption too? **Yes.**

Is he not then *our Father* by Creation, and *our Father* in Chriſt Jeſus? Yes.

Is this good Father of ours unwilling to hear us, if we ask aright? No.

Is not this *our Father in Heaven?* Yes.

When you ſay *Father*, doth not this teach you to pray with the Affections of a Child, and with reverential Love? Yes.

When you ſay *Our Father*, doth not this teach you to pray for others, as well as your ſelf? Yes.

When we ſay *hallowed be thy Name*, do we not mean, Sanctified be thy Name? Yes.

When we ſay *hallowed be thy Name*, do we not deſire God to enable us to Worſhip, Glorifie, and Honour him? Yes.

Can we Reverence, and Adore, and Glorifie him aright, unleſs he enable us? No.

Is it not fit therefore we ſhould firſt deſire him to ſtrike an awe into our Hearts, while we are praying to him? Yes.

II. PETITION.

Thy Kingdom come.

WHEN we ſay *Thy Kingdom come*, do we not pray that God's Kingdom *of Grace* may come to us here? Yes.

And do we not pray that his Kingdom *of Glory* may come to us hereafter? Yes.

Can we pray for any thing better, or more deſirable than the Kingdom of Grace here, and the Kingdom of Glory hereafter? No.

And do we not pray, that Satan's Kingdom may be deſtroyed in us? Yes.

So that do we not pray, that Chriſt, as King, may rule in our Hearts, by his Grace here? Yes.

And that the bleſſed time may haſten, when all his Saints ſhall reign with him in Glory hereafter? Yes.

III. PETITION.

Thy will be done in Earth, As it is in Heaven.

WHEN we say, *Thy will be done*, do we not pray, that God would enable us to obey his will? Yes.

Can we do God's will, unless he enable us? No.

And do we not pray, that God would enable us to suffer his will patiently, in all Afflictions? Yes.

So that, do we not mean, thy will be done by us, and thy will be done in us? Yes.

When we say, *in Earth, as it is in Heaven*, do we not pray, that we may do his will on Earth, with the like sincerity and chearfulness, as the Angels do in Heaven? Yes.

IV. PETITION.

Give us this day our daily bread.

WHEN we say, *Give us this day our daily bread*, do we not pray, that God would give us all things needful for our Bodies? Yes.

And do we not pray, that God would bless our lawful endeavours, in order to such Supplies? Yes.

And do we not pray, that God would give us the continual Supply of his Grace, for our Souls? Yes.

Is it reasonable to expect *Grace* for the Soul, and *Food* and *Raiment* for the Body, unless we pray for it? No.

By saying *Bread*, are we not taught to pray for necessaries, not superfluities? Yes.

In saying *our bread*, do we not mean that which is procured by direct and honest means? Yes.

Our bread, that is, our own, not another's, is it not? Yes.

Do we not mean by *daily bread*, that which is convenient for our present condition and occasions? Yes.

In short, do we not here pray for all Blessings,

ſings, temporal and ſpiritual, to our Souls and Bodies? Yes.

V. PETITION.

And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us.

WHEN we ſay, *Forgive us our Treſpaſſes*, do we not pray for pardon of Sins? Yes.

Do we not pray, that God would for Jeſus ſake acquit us from the Guilt and Puniſhment of our Sins? Yes.

Can a Chriſtian pray rightly to God, with hatred, malice, or deſires of revenge in his heart? No.

Can we expect forgiveneſs of God, unleſs we forgive others their Offences againſt us? No.

But if a man have conſiderably treſpaſſed us, may we ſeek reaſonable ſatisfaction? Yes.

But may we ſeek it with any hatred, or malice, or revenge to the Perſon? No.

Muſt not a Chriſtian then ſeek ſatisfaction for damages, without rigour, ſpite or bitterneſs? Yes.

Is it not an unchriſtian thing to go to Law for trifles? Yes.

Or to go to Law for revenge and ſtoutneſs of Humour? Yes.

May I go to Law meerly becauſe another has diſquieted me by that means? No.

Muſt a Chriſtian love his Enemies? Yes.

Though this be hard, yet is not Heaven a great reward for it? Yes.

Muſt a Chriſtian do good to them that hate him, when it lies in his power? Yes.

Though this be hard, yet is not the promiſe of a Crown of Glory enough to make amends for it? Yes.

Should we Chriſtians then return thoſe injuries to others which we receive from them? No.

When we pray, *Forgive us our treſpaſſes, as we forgive*, &c. do we not pray, that no man may fare the worſe in the day of Judgment, for any wrongs done to us? Yes.

And do we not pray in this Petition, that God would give us the Grace of *Charity and Forgiveneſs?* Yes.

VI. PETITION.

And lead us not into temptation;

ARE not the World, the Fleſh, and the Devil, alway by their *Temptations* drawing us to Sin? Yes.

Can we overcome their Temptations without God's help? No.

When we ſay, *Lead us not into Temptation*, do we not pray, that God would not ſuffer us to be overcome by their Temptations? Yes.

Do we not pray, that God would not withdraw his Grace from us? Yes.

Can we ſtand in Temptations, without his Grace? No.

Well then, do we not pray, that we may not be grievouſly tempted to ſin? Yes.

Or if we are tempted, do we not pray that we may not fall into it? Yes.

And do we not pray, that we may not live impenitently in ſin, if we ſhould fall into it? Yes.

Is it a ſin to be tempted? No.

Does not the ſin lie in yielding to the Temptation? Yes.

Can the Devil tempt us without God's Permiſſion? No.

In ſhort, do we not pray, that God would either reſtrain the Temptation, or aſſiſt us in it? Yes.

And is there not daily need of this Petition? Yes.

VII. PETITION.

But deliver us from evil:

WHEN we ſay, *Deliver us from evil*, do we not pray, that God would deliver us from all Evils of this life, and that to come? Yes.

Eſpecially

Eſpecially, that he would deliver us from the Evils to which we are tempted? Yes.

Can we deliver our ſelves out of any Evil without God's help? No.

And do we not pray, that God would keep none of his wrath in ſtore for us? Yes.

Do we pray, that God would deliver us from the evil One, that is, Satan? Yes.

And from the evil of Sin? Yes.

And from the evil of Puniſhment? Yes.

And from the evil World? Yes.

And from our own evil Heart? Yes.

From evil Thoughts, evil Words, and evil Actions. Yes.

The CONCLUSION.

For thine is the Kingdom, the Power, and the Glory for ever. Amen.

WHEN we pray to God, ſhould we ever omit to praiſe him too? No.

When we ſay, *For thine is the Kingdom, the Power, and the Glory*, do we not praiſe him? Yes.

Do we not in theſe Words acknowledge God to be of infinite Power and Glory? Yes.

Doth not this teach us, that the right end of our Prayers ſhould be the Glory of God? Yes.

When we ſay *Amen*, do we not expreſs our Belief that God *can*, and our deſire that he *will* grant theſe Requeſts? Yes.

Is not this therefore an excellent Form of Prayer? Yes.

When a Chriſtian prays to God, ſhould he ever leave out this Prayer? No.

Queſtion.

What deſireſt thou of God in this Prayer.

Anſwer.

I deſire my Lord God our heavenly Father,—to ſend, &c.

DO we not ſolemnly own God in this Prayer, to be *our heavenly Father?* Yes.

Is not the word *Father*, an endearing word? Yes.

And ſhould you not live in his ſight, with the reverential Affections, the Love and Obedience of a Child? Yes.

And ſeeing he is a tender Father, ſhould not this encourage us to pray to him? Yes.

Would any Man (methinks) be excuſed from asking good Things of him, who is the *giver of all Goodneſs?* No.

Is it not reaſonable we ſhould beg the *Grace* of God, ſeeing we can do no good thing without it? Yes.

Can we *worſhip him, ſerve him, and obey him*, without the aſſiſtance of his Grace? No.

Is it not reaſonable we ſhould beg daily bread, *all things needful for our Souls and Bodies*, of our Father, from whom alone they come? Yes.

Are we not undone for ever, *if he be not merciful to us, and forgive us our Sins?* Yes.

Should we therefore forget, earneſtly to beg forgiveneſs daily? No.

Should not our expectation of God's forgiveneſs, make us incline to forgive our Brethren? Yes.

Are we not liable to *Dangers, ghoſtly and bodily*, every Day of our lives? Yes.

Is it not God's Protection and Grace, that ſecures us from any of them? Yes.

And have we not reaſon to beg him daily to *ſave us from all dangers, ghoſtly and bodily, i. e.* of Soul and Body? Yes.

Is it not by his reſtraining Grace that we are kept *from all ſin and wickedneſs?* Yes.

Is it not by his Power and Providence that we are kept *from our ghoſtly Enemy*, the Devil? Yes.

Is it not by his Mercy, that we are kept one day more *from everlaſting Death?* Yes.

Can we deſire any thing better, than to be kept by his Grace, *from Sin, the Devil*, and Hell? No.

Are

Are not Sin, Hell, the Devil, and Everlaſting Death, the moſt dreadful things imaginable? Yes.

And have we not reaſon to beg God daily to deliver us from them? Yes.

Are we not *to truſt*, that our loving Father, for Chriſt's ſake, *will do theſe things* for us? Yes.

SECT. V.

Of the Sacraments.

Queſtion.

HOW many Sacraments hath Chriſt ordained, &c.

Anſwer.

Two only, as generally neceſſary to Salvation, &c.

Queſtion.

What meaneſt thou by this Word Sacrament?

Anſwer.

I mean an outward and viſible ſign of an inward, &c.

Queſtion.

How many Parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſign, and the inward ſpiritual Grace.

HATH not God (beſides Prayer) appointed the Word and Sacraments, as the ordinary means of Salvation? Yes.

Are there any more than Two, which are neceſſary for all Men to whom Chriſtianity is revealed? No.

But are not theſe Two neceſſary for all men in general? Yes.

Are not theſe the Two Sacraments; *Baptiſm*, and the *Lord's Supper?* Yes.

Will not the willful neglect of either of theſe Sacraments, highly offend God? Yes.

Can any wilfully neglect them, without endangering their Salvation? No.

Are not the Sacraments *Signs* or *Tokens* of God's Favour to us? Yes.

And that we ſhall partake of all the Benefits of Chriſt's Death, if we are not wanting to our ſelves? Yes.

Are they not *means to convey Grace* to the Soul? Yes.

Can there be a more dangerous folly, than to refuſe the *Pledges* of our Maſter's *Love*, and the *Conveyances* of his *Grace?* No.

Is there not in every Sacrament an *outward part* to be ſeen by the Eye? Yes.

And is there not in every Sacrament *an inward part* to be received by Faith? Yes.

Of Baptiſm.

Queſtion.

WHat is the outward viſible ſign or form in Baptiſm?

Anſwer.

Water: wherein the Perſon is baptized, In the Name of, &c.

Queſtion.

What is the inward and ſpiritual Grace?

Anſwer.

A Death unto Sin, and a new Birth unto, &c.

Queſtion.

What is required of Perſons to be baptized?

Anſwer.

Repentance, whereby they forſake Sin: and Faith, &c.

Queſtion.

Why then are Infants baptized, &c.

Anſwer,

Anſwer.

Becauſe they promiſe them both by their Sureties, &c.

IS not Baptiſm a *Sacrament*, or ſacred Rite? **Yes.**

Are we not admitted into the *Covenant of Grace*, by the Sacrament of Baptiſm? **Yes.**

Was not this the *Covenant* which your Godfathers and Godmothers promiſed you ſhould ſtand to? **Yes.**

Should we ceaſe to be thankful to God, for calling us to this Grace and Favour? **No.**

Well then, in this Covenant of Grace, did not God promiſe *Pardon of Sin*, *Grace* and *Glory* to us? **Yes.**

But muſt we expect theſe, unleſs we perform ſomething on *our part?* **No.**

Is it not our part to *believe in Jeſus Chriſt*, to *repent of our Sins*, and to *obey him?* **Yes.**

Was not this the happy Covenant we were received into at our Baptiſm? **Yes.**

You ſaid but now, that in every Sacrament there was an outward part to be ſeen by the Eye; and an inward part to be diſcerned by Faith, did you not? **Yes.**

Is not Water the *outward part* of the Sacrament of Baptiſm? **Yes.**

And is not this the *inward and ſpiritual part*, that our Sins are pardoned, and we made God's Children? **Yes.**

Is not this waſhing by Water in Baptiſm, to be *In the Name of the Father, Son, and Holy Ghoſt?* **Yes.**

Are we not by this Sacrament of Baptiſm admitted to God's Favour? **Yes.**

And received into his Church? **Yes.**

And made his Children by *Adoption*, as we were before by *Creation?* **Yes.**

Should this Mercy and Favour ever be forgotten by us? **No.**

Suppoſe any Perſon be not Baptized till he come to be a Man [or Woman] muſt he not declare his belief in Chriſt, and his Repentance, before he be baptized? **Yes.**

Can

Can Infants declare their Faith and Repentance themſelves? No.

Seeing they cannot, is it not fit that others ſhould promiſe them, for them? Yes.

But muſt not they themſelves ſtand to this Covenant of Faith, Repentance and Obedience, when they grow up, if they hope to be ſaved? Yes.

If they will not ſtand to theſe things in ſincerity, do they not forfeit the Benefits of their Baptiſm? Yes.

Well then, do you your ſelf firmly believe the Chriſtian Religion, as was promiſed for you? Yes.

Do you repent of, and renounce all Sin, as was promiſed for you? Yes.

Will you ſincerely Love and Obey your God and Saviour, as was promiſed for you? Yes.

Should we ever forget theſe our Promiſes in Baptiſm? No.

Should we be ever faithful to our baptiſmal Vow? Yes.

Of the Lord's Supper.

Queſtion.

WHY was the Sacrament of the Lord's Supper ordained?

Anſwer.

For the continual remembrance of the ſacrifice, &c.

Queſtion.

What is the outward part or ſign of the Lord's Supper?

Anſwer.

Bread and Wine which the Lord hath commanded, &c.

Queſtion.

What is the inward part or thing ſignified?

Anſwer,

Anſwer.

The Body and Blood of Chriſt, which are verily, &c.

Queſtion.

What are the Benefits whereof we are made partakers thereby?

Anſwer.

The ſtrengthening and refreſhing of our Souls, by, &c.

Queſtion.

What is required of them who come to the Lord's Supper?

Anſwer.

To examine themſelves, whether they repent, &c.

IS not the *Lord's Supper* the other Sacrament? Yes.

Was not this ordained for a remembrance of Chriſt's dying for us? Yes.

And do we not in this Sacrament, renew the Covenant of our Baptiſm? Yes.

Well then, are not theſe two things the meaning and end of this Sacrament; that is, a remembrance of Chriſt's Death, and a renewing of the Covenant of Baptiſm? Yes.

And have we not need to renew it often? Yes.

Does it ſhew our Love of Chriſt, to come to the Sacrament but ſeldom? No.

Do we in this Sacrament profeſs our ſelves ſolemnly to be Chriſtians, or Chriſt's Diſciples? Yes.

If it be in remembrance of Chriſt's Death, and be a renewing of the Covenant of Baptiſm, can we do it too often, if we come prepared? No.

Can we too frequently commemorate the Sufferings, and the Love of the Lord that bought us? No.

Is not Bread and Wine the outward part of the Lord's Supper? Yes.

And is not the inward and ſpiritual part this: The giving of Chriſt to us, his very Body and Blood.

Blood, and all the Benefits and Merits of his Death and Sufferings? Yes.

Doth not the breaking of the Bread *ſhew forth* to us, that the Body of Chriſt was broken upon the Croſs for us? Yes.

And doth not the Wine poured out, *ſhew forth* Chriſt's Blood ſhed for us? Yes.

Doth not this Sacrament nouriſh and ſtrengthen our Souls? Yes.

Doth it not nouriſh and ſtrengthen them in Faith? Yes.

Doth it not nouriſh and ſtrengthen them in Hope? Yes.

Doth it not nouriſh and ſtrengthen them in Love to Chriſt? Yes.

Doth it not nouriſh and ſtrengthen them in Charity to one another? Yes.

Doth it not encourage every good Chriſtian in a holy Life, when he receives theſe Tokens of his Saviour's Love? Yes.

But may we receive this Sacrament *unworthily?* No.

If we would come *worthily*, muſt we not *examine* our ſelves? Yes.

That is to ſay, muſt we not *examine* our *Faith*, whether we believe in Chriſt, and believe his Goſpel? Yes.

If we would come *worthily*, muſt we not *examine* our ſelves, whether we repent of our Sins? Yes.

If we would come worthily, muſt we not examine our ſelves, whether we reſolve ſincerely to *obey* Chriſt's Laws? Yes.

If we would come worthily, muſt we not examine our ſelves, whether we be in *Love and Charity* with our Neighbours? Yes.

If we would come worthily, muſt we not come and *thankfully* remember Chriſt's dying for us? Yes.

If we would come worthily, ſhould we not earneſtly beg God in Prayer, to make us worthy? Yes.

If

If we come after this manner, will God refuſe to accept of us? No.

If we come after this manner, ſhall we not find it a very comfortable Duty? Yes.

If we come after this manner, will God ceaſe to love us, or refuſe to pardon us? No.

And if we perſevere, and hold out, will he take us to himſelf when we die? Yes.

Should notorious cuſtomary Sinners preſume to come to this Sacrament without Repentance? No.

In Repentance, muſt we not bewail our Sins to God? Yes.

Muſt we not ſorrow becauſe we have offended him we love? Yes.

In Repentance, muſt we not confeſs our Sins to God? Yes.

In Repentance, muſt we not ſtedfaſtly purpoſe amendment of Life? Yes.

Does our Repentance ſignifie any thing, without intentions of Reformation? No.

If we thus repent of our Sins, and leave them heartily, is not God willing, for Chriſt's ſake, to be Friends with us? Yes.

Did not Chriſt die for the Sins of all true Penitents? Yes.

Will not Chriſt Seal a Pardon to us in the Sacrament, if we come faithful Penitents? Yes.

And is it not a ſtrange thing that Men will not come to the Sacrament, with Faith, Repentance and Charity, that ſo they may have their Pardon ſealed? Yes.

Should we not in the Sacrament, remember and think upon the wonderful Love of Chriſt, in dying for us? Yes.

Should malicious, and uncharitable, and revengeful Perſons (ſo continuing) come to the Sacrament? No.

Muſt we not therefore take care to come in Charity? Yes.

Suppoſe we have done any Man any conſiderable Injury, ſhould we not be ready to make him Satisfaction,

ction, and reconcile him to us, before we come to the Sacrament? Yes.

Suppoſe a Man have done us an Injury, ſhould we forgive him, and be willing to be reconciled to him? Yes.

May not a Man lawfully ſeek Satisfaction for greater Injuries? Yes.

But if we do ſeek for Satisfaction by Law, for a great Injury, ſhould it not be without Spite, Malice, and purpoſes of Revenge? Yes.

Should we not at the Sacrament, offer up ſomething to God for the Uſe of the Poor? Yes.

Should a Chriſtian, that hopes to ſee God, wilfully neglect the Sacrament of the Lord's Supper? No.

Can he do it without endangering his Salvation? No.

Should you not therefore take all fit Opportunities to come to this Sacrament, after you come to years of Diſcretion? Yes.

Is it not a good ſign of devout Affections, and divine Love, to come to it frequently? Yes.

Shall not thoſe that conſcionably do theſe things, be happy in their change of Worlds? Yes.

Is not eternal Happineſs well worth a Chriſtian Life, for a few Years? Yes.

Is he wiſe, who will chuſe to live wickedly for a little while, and live in Hell for ever? No.

Is it not infinitely better to live and die in Peace? Yes.

AN EXPOSITION ON THE *CHURCH-CATECHISM*; IN A Continued, full, and plain Diſcourſe.

PART II.

IN Order to the Explication of this Excellent Catechiſm, we are to conſider, 'tis made up of *Five* Chief *Parts*; which like the *Five Pillars* placed near the Door of the Tabernacle (*Exod.* 26. 36,37.) are the fitteſt and beſt Entrance upon Chriſtian Knowledge, after our firſt Admiſſion into the Church, in the whole World.

1. The Firſt Part of it contains an Account of our baptiſmal Benefits, Vow and Covenant; that is, it teaches us to underſtand, and conſider what was *done for us*, and in our Name, when we were received into the Family of our Saviour; into the Chriſtian Church: And takes care that we ſhould know, what we then promiſed *to do our ſelves?*

2. The Second Part of it contains a brief Account of what is to *be believed* by every Man that hopes Salvation by the Name of Jeſus. This is comprehended in ſhort, in the Apoſtles *Creed.*

3. The

3. The Third Part of it contains an Account (in ſhort) of *what is to be done* by every Chriſtian; what is to be performed by us if we hope to ſee God, and deſire to ſhew our Love of him by our Obedience. And this is briefly comprehended in the Ten Commandments.

4. The Fourth Part of it contains a ſhort and comprehenſive Account, of *what is to be prayed for* by every Chriſtian: And this is contained in the Lord's Prayer; which is that very ſelf-ſame Prayer, which our Saviour taught his Diſciples, when he came to *viſit us in great Humility*, and lived upon Earth.

5. The Fifth Part of it contains the *Doctrine of the Two Sacraments:* Or, a moſt brief, but excellent Account of the Sacrament of Baptiſm, and the Sacrament of the Lord's Supper.

SECTION I.

1. *The firſt Part of the Catechiſm contains an Account of our baptiſmal Benefits, Vow and Covenant: That is, it teaches us to underſtand and conſider what was* done for us, *and in our Name, when we were received into the Family of our Saviour; into the Chriſtian Church: And takes care that we ſhould know what we then promiſed to do our ſelves.*

Queſtion.

WHAT is your Name?

Anſwer.

N. or M.

THE Firſt Queſtion is, *What is your Name?* and the Reaſon of it is this, That we may remember, that when our Name was given us, we were received into Chriſt's Church, made Diſciples of his, and admitted into the number of his Flock by Baptiſm. That we may remember whoſe we are, and to whom we belong: That we

we may remember whoſe Faith, and Love, and Obedience we have undertaken here; from whoſe Merits and whoſe Goſpel we derive our Hopes and Expectations of a joyful Reſurrection: And that we may be conſtantly put in mind, that ſeeing we *name the name of Chriſt, we are to depart from iniquity.*

Queſtion.

Who gave you this Name?

Anſwer.

My Godfathers and Godmothers in my Baptiſm, wherein, &c.

THE meaning is: This Name was given me by them, who brought me (when I knew it not) to be admitted to the Favour of God, and to be made a Lamb of Chriſt's Flock.

And by my Baptiſm I was made (I thank God) a Lamb of that Flock, a Member of his Church, and an Heir to an Inheritance above in Heaven.

Queſtion.

What did your Godfathers and Godmothers, &c.

Anſwer.

They did promiſe and vow three things in my Name, &c.

THE meaning is: They promiſed for me, what I ſhould have promiſed for my ſelf, had I been of Age; but ſeeing I was not, and they did promiſe it, I will now ſtand to it: And ſo I am ſenſible I muſt, if I hope to receive the Benefits of my Baptiſm. Theſe were then the Three Things they promiſed, which follow.

1. They promiſed, *I ſhould renounce the Devil, the World, and the Fleſh.* The *Devil and all his Works*, that is, all Worſhiping of falſe Gods. All Idolatry; All dealing with the Devil, whether by practiſing Witch-craft our Selves, or by going to Conjurers, Witches, or Wizzards, and conſulting with them upon any Occaſion whatever; whether to recover our Health, or Goods, or for an Anſwer to any Doubts, or Queſtions. They renounced in my Name,

Name, or (which is the ſame Thing) *I did renounce* by their Mouths *All his Works*; which Works are, Lying, Envying, Slandering, Pride, Luſt, Murder, Hatred, but eſpecially Tempting others to Sin. And the actual committing, or habitual living in any one wilful known Sin. This was the firſt Thing renounced. I, by them, or, They for me renounced *The Devil, and all* theſe, and all other *his Works*.

The next was, *The Pomps and Vanities of the World.* That is, all that Pride, Vain-Glory, and Exceſs that is in the World, in Food, Raiment, or any thing elſe. All vain and ſinful Companies and Cuſtoms of the World. All the Temptations of the World. All that is Vain or Wicked in the World. All that Friendſhip of the World that is Enmity with God. All things of the World that may be an occaſion of Sin to me. All the Unlawful Riches, Honours, or Pleaſures of the World; and never *greedily* or immoderately *to ſeek*, or *ſet my Heart* upon thoſe that are Lawful: Or to *get* or *keep* them by Unjuſt or Unlawful means. Thus, and in theſe Senſes, They for me, or I, by them, renounced *all the vain Pomp and Glory* of an inconſiderate and a *wicked World.*

The other Branch of what they renounced in my name, was, *All the ſinful Luſts of the Fleſh.* That is, all the evil Affections, ſinful Deſires, and unlawful Luſts of my corrupt Heart: By no means either to be led by them, to yield to them, or conſent to them, tho' I ſhould find no Opportunities or Boldneſs to act them. Thus, in this ſenſe they promiſed,

I ſhould renounce { The Devil, / The World, and / The Fleſh.

Which Renunciation of all theſe, was the *Firſt* of the *Three* things they did for me.

2. When they preſented me to Baptiſm, the ſecond thing they did for me, was, they promiſed in my Name, That *I ſhould believe all the Articles of the Chriſtian Faith.*

The meaning is: They promiſed in my Name, that I ſhould believe all the Parts of the Chriſtian Religion; which are briefly contained in the Creed. That is, they promiſed I ſhould believe in God, and I do now believe in him.

They

They promiſed I ſhould believe in Jeſus Chriſt, and I do firmly believe in him. That he was born of a Virgin, was crucified, died, and roſe again, *&c.* All which I ſtedfaſtly believe. They promiſed, I ſhould believe the Reſurrection of the Body, and a Life eternal after Death. And I Firmly believe theſe, and all other Parts of the Goſpel.

That I ſhould believe theſe things, was the ſecond thing they did for me.

3. They promiſed in my name, That *I ſhould keep God's holy Will and Commandments, and walk in them all the days of my Life.*

The meaning is: When they preſented me to Baptiſm, they promiſed in my Name, That I ſhould obey God's Will, in *avoiding* all thoſe things which he hath *forbidden* me; and in *performing* all thoſe things he hath *commanded* me: And to do this, not for a day only, or a year, but *all the days of my Life.*

Thus for inſtance, 'Tis God's Will and Commandment that I ſhould be Sober, Temperate, Chaſt, Pure, Juſt and Upright; Repent of, and Reform from my Sins; believe in Chriſt; be a very charitable Perſon. That I ſhould be meek, humble and peaceable; ſelf-denying and mortified; fear him, love him above all things, truſt in him, be patient in Afflictions, ſubmitting to his Will and to his Wiſdom; attend upon his Ordinances, attend upon his Word, attend upon Prayer, attend upon his holy Sacraments, and perform all other parts and inſtances of my Duty to God, to my ſelf, and Neighbour. This is to keep his holy Will and Commandments.

So that they who preſented me to Baptiſm, and charitably brought me to be received into Chriſt's Church by it, promiſed (in ſumm) theſe things in my Name.

1. That I ſhould renounce the World, the Fleſh, and the Devil, ſo as by neither of them to be led to any known Sin.
2. That I ſhould believe the Chriſtian Religion, and live according to that belief.
3. That I ſhould give God one ſhort life of Love and Obedience, in ſincerely (though imperfectly) doing what he has commanded.

As

As they promiſed this in my Name *before* I was baptized, ſo I am now to keep it *afterward*; that after death I may enjoy the Promiſes of God (which he has made me upon theſe three Conditions) in a joyful Reſurrection, and an eternal Life of Glory.

Queſtion.

Doſt thou not think that thou art bound, &c.

Anſwer.

Yes verily: and by God's help ſo I will, &c.

THE meaning is: As they promiſed theſe things in my name (or for me) when I was an Infant, and could promiſe nothing for my ſelf; ſo, I do now heartily own them all, and take them intirely upon my ſelf.

1. I will, and do renounce what they promiſed in my Name to renounce.

2. I will, and do believe firmly, what they promiſed in my Name I ſhould believe.

3. I will ever (by divine aid) keep that holy Will, and thoſe Commandments of my God and Saviour, which they promiſed in my Name I ſhould.

And I bleſs God that he hath in infinite Love to me, and Compaſſion to my Soul, called me to this hope, this great hope of being ſaved when I die: And I earneſtly beg his Grace, that I may continue in this Faith, this Hope, this Love, and this Obedience, till the end of my Life; till I change Worlds, and come up to him.

SECT. II. *Of the Creed.*

Catechiſt.

Rehearſe the Articles of thy Belief.

Anſwer.

I believe in God the Father, &c.

ARTICLE I.

I believe in God the Father Almighty, maker of Heaven and Earth.

THE meaning is: I do profeſs, that I really believe there is an infinitely knowing, juſt, powerful, holy, wiſe, good, and merciful Spirit, whom we call God, that has been from ever, and ſhall be for ever; that he is eternal, unchangeable, omnipreſent, or, every where preſent; omnipotent, or able to do all things; who gave being to all things, and received his Being from none: That he orders all things in this lower World by his Providence; that being omniſcient, he knows every Man's Thoughts, Words and Actions

I firmly believe that this Almighty God, who is the Father of our Lord Jeſus Chriſt (and through Chriſt of all the Faithful) did make Heaven and Earth, the World and all things in it, ſeen and unſeen, out of nothing; and by his Word only. And thus I believe in God.

ARTICLE II.

And in Jeſus Chriſt his only Son our Lord.

THE meaning is: I do ſolemnly profeſs to believe firmly Jeſus Chriſt my Lord, to be the Son of God; to be both God and Man. That he is the Son of God by eternal Generation, who did from Eternity derive his Godhead from the Father. As Man he is the Son of God, being conceived by the Spirit of God alone. So that as he was *God* from all Ages, ſo being born of a Woman, he was made *Man* for me, and my Salvation. I believe there is no other Name under Heaven by which we muſt be ſaved, but Jeſus Chriſt: Who though he be *Lord* of all things by right of the Firſt Creation, and conſtant preſervation of them, yet he is more peculiarly the *Lord* of us, who by Faith are conſecrated to his Service. That (as God) by the work of Creation, he is the *Lord* that made me. That (as God and Man) by the work of Redemption, he is the *Lord* that bought me. That he came from Heaven to viſit us in great Humility, and died to ſatisfie God's Juſtice for our Sins. I do

I do believe this Holy Jeſus (who is both God and Man) to be, and do in all humility and thankfulneſs, love and obedience, take him for my Saviour, my Advocate, my Redeemer, and *my Lord. And thus I believe in Jeſus Chriſt.*

ARTICLE III.

Who was conceived by the Holy Ghoſt, Born of the Virgin Mary.

THE meaning is: I do declare that I ſtedfaſtly believe, That this holy Jeſus my Saviour, when he was pleaſed to become Man for me, was not conceived as other Men are, but after a miraculous manner, by the immediate and only Power of *the Holy Ghoſt*, or Holy Spirit of God; was *conceived* in the Womb of a vertuous and holy, bleſſed and pure *Virgin*, known by the name of *Mary*. Who being eſpouſed to *Joſeph* of *Nazareth*, was (yet) before and after her Eſpouſals, a pure and unſpotted Virgin: Who after the natural Time of other Women, brought forth the holy Infant, the only begotten Son of God; who was ſtill God as well as an Infant.

His holy Mother, ſtill a moſt pure and immaculate Virgin: A Virgin who was of the Houſe and Lineage of *David*, he being therefore called the Son of *David*.

And I Adore the infinite Wiſdom of God, who cauſed *him* to be born without the leaſt ſhadow of Original Corruption, who was to deliver *us* from the guilt of Sin.

I Adore the infinite Wiſdom of God, who cauſed his Conception and Nativity to be perfectly Immaculate; that ſo being without Sin himſelf, he might be a fit Sacrifice to atone for us Sinners.

And I Adore the infinite Wiſdom of God; who was pleaſed to order that he ſhould be both *God and Man*, who was to be the Mediator between *God and Man*; and to reconcile *God and Man*. And thus *I believe he was conceived by the Holy Ghoſt, born of the Virgin* Mary.

ARTI-

ARTICLE IV.

Suffered under Pontius Pilate, was crucified, dead and buried. He deſcended into Hell;

THE meaning is: I do declare that I do aſſent to this as an undoubted Truth, and firmly believe, that Jeſus Chriſt my Saviour, who was both God and Man, having publiſhed his Goſpel among the Jews, he was accuſed by them out of meer Malice, and brought before a Man called *Pontius Pilate*, who was the Roman Governour of the Country where Chriſt lived; which was *Judea*. With Grief and Love I profeſs to believe, that they [the *Jews*] tumultuouſly prevailed with *Pilate* to ſentence him to Death, though he declared he found no fault in him.

The Death which he ſentenced him to, was, that moſt ſhameful, painful, and accurſed Death on the *Croſs*.

Before that Sentence was executed, the Jewiſh Rabble and the Roman Souldiers, mocked, ſpit upon, buffetted, ſcourged, and moſt vilely abuſed him.

I declare with Grief and Love, that I believe this my Saviour was *Crucified* for me; that is, that his Hands and Feet were nailed to a Croſs till he died. I believe firmly, that he *Died* as other Men; and the reaſon of it was, that he might reconcile the World to his Father, and become a Sacrifice for all our Sins; or, that he might reconcile the Divine Juſtice and Mercy together; that, *as Man*, he was to die to ſuffer in our ſtead; *as God*, he was to merit and make Satisfaction for our Sins; and thus he became an infinite Satisfaction, to an infinite Juſtice.

I entirely believe, that when he had given up the Ghoſt and was *dead*, that his dead Body was by *Joſeph* of *Arimathea*, wrapped in fine Linen, *and buried* in a new Tomb: I believe, that he being dead, and his Soul ſeparated from his Body, that he continued in the State of Separation (or in the State of the Dead) for a time; and though between the time that he died, and the third Day on which he roſe again *he did deſcend into Hell*, 'twas not to ſuffer any thing there, but to triumph over the Devil in his own Kingdom, and Quarters; and to ſhew him the Victory he had got over him: To break the Iron Bars of theſe lower Priſons, that they might open and ſhut for ever after,

only at his Command. And thus I believe, That *he ſuffered under* Pontius Pilate, *was Crucified, dead and buried, and deſcended into Hell.*

ARTICLE V.

The third Day he roſe again from the dead.

THE meaning is: I do ſolemnly profeſs, That I aſſent to this as an undoubted Truth, that Jeſus Chriſt our Saviour, though he was crucified and died for our Sins, and by his Death had overcome Death, did not continue long in the State of Death; for his Soul was ſeparated from his Body, and his Body lay in the Grave but till the Third Day.

Upon the *Third Day* after he was buried (reckoning that very Day on which he was buried for the Firſt) he, by his own infinite Power, as he was God, did revive, and *raiſe himſelf*, by uniting the ſame Soul to the ſame Body, and opened his *Grave*, and *came out* of it, and openly ſhewed himſelf alive; for he converſed with his Diſciples for the ſpace of Forty Days, after he aroſe from the Grave, till he went away to Heaven. And thus *I believe that the Third Day he roſe again from the Dead.*

ARTICLE VI.

He aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty.

THE meaning is: I do firmly believe that our deareſt Lord, after he roſe out of the Grave, ſtayed on Earth for the ſpace of Forty Days. In which time he ordered his Diſciples how they ſhould preach the Goſpel, and govern the Church, and promiſed them the Holy Ghoſt.

At the End of the Forty Days, he walks with them a Mile or Two out of the City of *Jeruſalem*; and when he had bleſſed them, there comes down a Cloud, and in the ſight of them all, *carried him through the Air into Heaven*; where he now ſits to prepare a place for us, and intercedes to God for all faithful penitent Sinners.

I believe *he ſits at God's right hand*; that is, that he is there exalted to the greateſt Power and Glory. Not that God has Hands, as we have; for God is a Spirit, and a Spirit has no Hands as we have. But, as with us, the right Hand

Hand is a Place of Honour, ſo I am fully perſwaded that Jeſus Chriſt is exalted into Heaven to the greateſt Honour, Power and Glory; and there pleads and mediates with God for all thoſe that believe in him, repent of their Diſobediences, and live a new and Chriſtian Life. And thus I believe that *he aſcended into Heaven, and ſitteth at the right Hand of God.*

ARTICLE VII.

From thence he ſhall come to judge the quick and the dead.

THE meaning is: I do freely and fully aſſent to this as an undoubted Truth, That Jeſus Chriſt, who is both God and Man, at the end of the World, ſhall certainly come again with Power and great Glory, from the ſame Heaven into which he aſcended, attended by his Holy Angels, to Judge all Mankind, according as they have lived here; That every Eye ſhall ſee him, and they that pierced his Hands and Feet, ſhall behold his Majeſty, his Terrour and his Glory.

I believe that (the World being diſſolved, and the Earth, and all things thereon, being burnt up) the Lord Jeſus ſhall ſit in the Air in a Glorious Throne, and ſhall *judge the quick*, that is, all thoſe that ſhall be alive at his Coming; *and the dead*, that is, all thoſe that were dead before, ſince the World began. That the Records of their Conſcience ſhall be laid open; that is, all that ever they thought, or ſpake, or did, ſhall be brought to their Memory.

I believe firmly, That he will judge them Righteouſly; and them that have lived unholily, irreligiouſly, and died impenitently, he ſhall ſentence to eternal Darkneſs: But them that have believed in him, repented of, and reformed their Sins, and lived holy and good lives, he ſhall adjudge to dwell with him in Heaven and Happineſs for ever. And thus I believe *he ſhall come to judge the quick and the dead.*

ARTICLE VIII.

I believe in the Holy Ghoſt.

THE meaning is: I firmly believe, That the Third Perſon in the adorable Trinity, the Holy Ghoſt [or Holy Spirit] is God, as well as the Father and the Son. I

believe him to be a Perſon diſtinct from both the Father and the Son, eternally proceeding from both, and equally ſent by both, and joint Author with both, of our Salvation: That though theſe are Three Perſons, yet are they but One God; and though this cannot be fully underſtood in this World, yet I believe it firmly.

I believe, That as God the Father created me, and God the Son redeemed me; ſo this God, the Holy Ghoſt, or Holy Spirit, ſanctifies me; offers me his Grace and Aſſiſtance to do the Will of God; is my Comforter, and always 'tis he that puts into my Mind good Deſires and pious Purpoſes. So that I believe intirely, that he is not only of perfect Holineſs in himſelf, but alſo that he is the immediate Cauſe of all Holineſs in us; that by him all the Servants of God are enabled to do all things neceſſary to Salvation, which by the force of Nature they cannot do: That 'tis he who enlightens our Underſtandings, ſanctifies our Will, orders and commands our Affections; that 'tis by his Aſſiſtances imparted to us, that we ſpeak, or do any thing of our Duty.

Thus I believe God the Father, God the Son, and God the Holy Ghoſt, not to be Three Gods, but Three Perſons, and but One God: And though I ſhall never in this Life, fully comprehend this Myſtery of the Trinity, yet I firmly believe it.

And thus *I believe in the Holy Ghoſt.*

ARTICLE IX.

I believe the Holy Catholick Church; The Communion of Saints,

THE meaning is: I do freely profeſs to believe, That Jeſus Chriſt did, by the Preaching of the Apoſtles, gather unto himſelf a Church, conſiſting of Thouſands of believing Perſons, to which he daily added ſuch as ſhould be ſaved, and will ſucceſſively and daily add to the ſame, to the End of the World. That this Catholick (that is, Univerſal) Church, is the Corporation, or general Family of all true Believers: Or, that Body or Society of Perſons that profeſs Chriſt and his Goſpel; and is governed and continued under Biſhops and Paſtors lawfully called to that Office; by whom the Word and Sacraments

ments are duly Preached, and adminiſter'd under Chriſt their Head.

I firmly believe this Church of Chriſt to be *One*, *Holy*, and *Catholick*. *One*, in reſpect of our Faith; *One*, in reſpect of the Sacraments; *One*, in reſpect of being guided and directed by the ſame Spirit; *One*, in reſpect of One and the ſame Head, Chriſt Jeſus; and *One*, in reſpect of the ſame Hope of Glory and Immortality. *Holy* in reſpect of its Head, the Holy Jeſus; *Holy*, by baptiſmal Dedication; *Holy*, in reſpect of its Deſign and End; *Holy*, in reſpect of the Holy Offices performed in it, all which tend to produce Holineſs; and *Holy*, in reſpect of its Calling, Profeſſion and Hope. *Catholick*, in reſpect of that *Catholick* Faith, Truth, and Doctrine which it teaches. *Catholick*, or Univerſal, in reſpect of that Univerſal Obedience, which it obligeth all Men to. *Catholick* in reſpect of time, that is, it ſhall univerſally be continued to all Ages to the End of the World. *Catholick*, or Univerſal, becauſe 'tis made up of all the particular Churches in the World. *Catholick*, in reſpect of that Univerſal War, which it always is to hold againſt all its Ghoſtly Enemies. *Catholick*, or Univerſal in this Sence, that it is not limitted or confined to one Nation, as the Church of the *Jews* was, but by the Command and Appointment of Chriſt, to be ſpread abroad, and gathered from all Nations under Heaven.

I believe That of this *Catholick* Church, part is on Earth, and part in Heaven; that is, the Saints departed are the triumphant part of the Church; and all true Believers, Lovers and Obeyers of Jeſus, are the Church Militant.

And, as I ever deſire to be a Member of this Holy Catholick Church, ſo I believe there is and ought to be a *Communion of the Saints* in it; that is, a Society or Fellowſhip one with another, in all Holy Things: As all Saints on Earth, or all true Believers, have in common One God, One Chriſt, One Holy Spirit; One Lord, One Faith, One Baptiſm: So, I believe they ever did and ought to keep up a Holy Fellowſhip or Society with each other, in all the common Chriſtian offices and duties, in Faith, in profeſſing the Goſpel, in hearing the Word, in receiving the Sacraments, in Charity and doing good to each other, and in all common Chriſtian

offices of Piety and Devotion. And I fully am perſwaded that while the Saints, or true Believers on Earth do thus ſtedfaſtly keep up this Communion with each other in all holy things; in Faith and Worſhip, Love and Obedience, they all have a *Communion* or Fellowſhip with the Bleſſed Trinity, with the holy Angels, and with the Saints departed.

So that as I am a Member of Chriſt's *Catholick* or Univerſal Church, ſo I ever deſire to keep *Communion* or Fellowſhip with them in all Holy things, and that as Chriſt is our Common Head and we his Members, and I never withdrawing my ſelf from this Communion; ſo, my Faith may be accepted with theirs; my Prayers offered up with theirs; my profeſſion of the Goſpel may appear with theirs; my Duty, Love, and Obedience may be accepted with theirs, in the Day of the Lord Jeſus. And thus I believe *the Holy Catholick Church, the Communion of Saints.*

ARTICLE X.

The forgiveneſs of Sins.

THE meaning is: I believe that whereas every Sin, whether of Thought, Word, or Action is a tranſgreſſion of the Law of God, and for every tranſgreſſion the Sinner is liable to Eternal Puniſhment, by the infinite Juſtice of God: Yet that God in his unſpeakable Mercy, gave his Son Jeſus, and the Son gave himſelf, to become a ſurety for this Debt of ours, and did offer up himſelf a Sacrifice, by his Death, to God's Juſtice, and a ſatisfaction for us.

Thus reconciling God's puniſhing *Juſtice* with his pardoning *Mercy*. Provided, that the Sinner, who had choſen amiſs, choſen the ways of Sin and Death, would in Faith, and with Repentance and new Obedience, turn ſeaſonably to God, and chuſe better.

I firmly believe the firſt remiſſion is obtained by the Holy Sacrament of Baptiſm: All original and actual Sin, being there waſhed away, to every one that duly partakes of that Sacrament.

But whereas, alas! 'tis too true we have ſome way or other ſtained the white Robes which we had put on, when we came from the waters of Baptiſm; and becauſe every diſobedience ſince, is a receſſion, or going back from our Baptiſmal

Baptiſmal Purity; for all ſuch Sins, God in much Mercy through the death of Jeſus, hath given us the Covenant of Repentance. Which being but this; a turning from Sin to God, a laſting durable ſtate of new Life and Reformation; he has promiſed through the Merits and the Death of Jeſus, that if I have but this to offer up to him, from a ſincere and contrite Heart, it ſhall be accepted to my Pardon and Forgiveneſs; and he will be reconciled to me. And thus I believe *the forgiveneſs of Sins.*

ARTICLE XI.

The Reſurrection of the Body.

THE meaning is: I do profeſs ſolemnly that I am fully perſwaded of this infallible truth, That as 'tis appointed for all Men once to die, ſo 'tis determined that all Men ſhall ariſe from death. That the Souls ſeparated, or parted from our Bodies, are in the Hand of God and live; That the Bodies of the Dead, although turned to duſt, mouldred into aſhes, conſum'd in flames, or ſwallowed up of the waters, devoured by beaſts, or fiſhes, or any way ſcattered, ſhall be gathered together again; all the ſcattered duſt pack'd together, and in an inſtant be revived and come alive, by the Soul's being united to it again. The ſame Fleſh which died ſhall live; the ſame Body which fell ſhall riſe; the ſame Soul infallibly be united to the ſame Body. So that though the Soul and Body are parted aſunder by Death, yet at the laſt day they ſhall be joined together, at the Reſurrection, and ſhall no more be parted.

And this Reſurrection I firmly believe ſhall be Univerſal; of all Mankind, no Man ſhall be left in the Grave, or Dead. That this ſhall be at the end of the World, when Chriſt ſhall come to Judgment, when the Trump ſhall ſound, or when the Arch-Angel ſhall lift up his Voice like a Trumpet; the juſt and unjuſt ſhall both ariſe out of their Graves and live: The Juſt ſhall ariſe to the Reſurrection of Life, and the Unjuſt to the Reſurrection of Damnation. And thus *I believe the Reſurrection of the Body.*

ARTICLE XII.

And the Life Everlaſting. Amen.

THE meaning is: I do freely declare that I believe this to be an undoubted truth, That beſides this Life here in this World, which is but for a ſhort time, there ſhall be another Life in the other World, which ſhall laſt for ever. I firmly believe that after this finite Life here is over, and the Soul departed, and the Body dead, that the Soul ſtill lives, and ſhall live for ever; and after the Reſurrection, the Body ſhall live alſo, and both ſhall live together for Eternity: The Soul and Body of the unbelievers, diſobedient, and impenitent, ſhall live for ever, and be Partners with the Devil and his accurſed Spirits in Hell: And that the Souls and Bodies of the Righteous after the Reſurrection, and after their Sentence, ſhall enter into the fulneſs of their Maſter's Joy, beyond all poſſibility of Sin, and Sorrow, ſuffering and temptation, doubts or ſcruples, fears or dangers; where they ſhall have their Underſtandings clarified and enriched; where the Will ſhall be ſatisfied; where the Affections ſhall be all Love, and all Joy; where they ſhall ſecurely and peaceably poſſeſs all that they breathed after, panted, ſighed and languiſh'd for here; and enjoy it, not for Years or Ages, but for all Eternity.

Amen.

THE meaning of that Word at the end of the Creed, is;

I do declare that I do ſtedfaſtly believe all this, and deſire to live accordingly.

Queſtion.

What doſt thou chiefly learn in theſe Articles, &c.

Anſwer.

First, I learn to believe in God the Father, &c.

THE meaning is: I do according to this my confeſſion of Faith, firmly, and as I hope to ſee the Face of God, believe in *God the Father*, who is the firſt Perſon of the adorable Trinity; who created me and all Men, who made the whole World, and all Things therein, out of nothing.

Secondly, I do likewiſe firmly *believe in God the Son*, Jeſus Chriſt my Saviour, who is the ſecond Perſon of the Adorable

Adorable Trinity: Perfect God, and perfect Man, equal to the Father as touching his Godhead, but inferiour to the Father as touching his Manhood; who redeemed me and all Men, by his Death, and who has ſatisfied God's Juſtice for my Sins, upon my Faith and my Repentance, my future Love and Obedience.

Thirdly, I do alſo firmly believe in *God the Holy Ghoſt*, [or holy Spirit] who is the third Perſon of the adorable Trinity; who proceeds from the Father and the Son, and is co-equal,, and co-eternal with them. It is he, who is my Guide, my Sanctifier, my Comforter; who puts into my Mind good deſires, pious purpoſes, and devout reſolutions; who offers me his Grace and Aſſiſtance, to do God's Will, ſo truly, that he is ſaid to be grieved when I refuſe it.

And although I cannot fully underſtand in this Life how theſe three Perſons can be but one God, yet I do fully and firmly aſſent to it as an undoubted truth, that it is ſo; without which Belief I cannot hope Salvation.

SECT. III.

Of the Commandments.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep God's Commandments, tell me how many there be?

Anſwer.

Ten.

Queſtion.

Which be they?

Anſwer.

The ſame which God ſpake in the twentieth, &c.

I. COMMANDMENT.

Thou ſhalt have no other Gods but me.

Duties commanded.

THE meaning is: Thou ſhalt acknowledge but one God, and that there is none beſides him. Thou ſhalt ſo acknowledge me to

be the only true God, as to *Love* me above all things, to *Fear* me above all things, that is, to be afraid to offend me: To pay a *Reverential Love* and awful *Fear*, to none (as God) beſides me: And to no Man equally with me. Thou ſhalt ſo acknowledge me to be God, as to *hope* in me: That is, comfortably to hope for my *Promiſes*, whilſt thou ſincerely performeſt the *Conditions*.

As I am God, thou ſhalt in all humility ſubmit to my *Will*, in doing and ſuffering it: that is, by *Obedience* or *Patience*. Thou ſhalt *truſt* in me as God: that is, thou ſhalt ſo rely on me, and my Providence in all needs and dangers, as never to ſeek to deliver thy ſelf out of them, by any unjuſt or unlawful means.

Thou ſhalt ſo acknowledge me to be God, as to *Honour* me: that is, alway to carry within thee that awful regard and reverence, which is due from a Creature to his Creator.

As God, thou ſhalt pay me that *Worſhip* which is due from a Creature to his Creator. Thou ſhalt pay this Worſhip both in Soul and Body; in the Soul by Prayer, and in the Body by approaching to me in thoſe humble and reverent geſtures, as may beſt expreſs the inward humility of the Soul.

All thy breaches of the Commands of me thy God, thou ſhalt repent of and reform; thou ſhalt ſhew the truth of thy Love by thy Obedience; and the truth of thy Repentance, by thy Reformation.

Sins forbidden. So that they ſin againſt this Commandment, who are Atheiſts, that is who deny, diſ-believe, or doubt the being of a God.

Or, who have more Gods than one, (for though the adorable Trinity, Father, Son, and Holy-Ghoſt, are three in Perſon, yet they are but one God.)

Or, who pay that Worſhip which is due to God, to any Creature, whether Saint or Angel.

Or, who love themſelves, or any of the Creatures, inordinately, or equally with God.

Or, who deſpiſe or neglect any of his Commands.

Or, who make contracts with the Devil, or uſe any Converſation with him: Who have recourſe to Witches, or Conjurers, either to recover Health, or things loſt.

Or,

Or, who uſe Charms, Spells, ſuperſtitious Words, or ſuperſtitious Cuſtoms, either to cure Diſeaſes, or to recover ſtollen Goods, or to enquire into Secrets.

Or, who are wilfully ignorant of his Laws, and his Commands.

Or, who take to themſelves the glory of any Action, or Power, or Excellency that is in them, and do not give the Glory to God.

Or, who diſ-believe any one Article of the Creed.

Or, who diſ-believe any part of the Holy Scripture, or put falſe Interpretations upon it, to ſerve their own ends and purpoſes.

Or, who are paſſionate and earneſt in the things of this World, and cold and indifferent in the things of God, and of Religion.

Or, who are Hypocrites in Religion, or make Religion ſerve ill ends; who do good to evil purpoſes; or evil to good purpoſes.

Or, who blaſpheme God; who think or ſpeak diſhonourably of him; who repine and murmur againſt him.

Or, who believe him ſo little, as not to look upon him to be preſent every where, and not to be a Witneſs to all their Thoughts, Words, and Actions.

Or, who believe him ſo little, as not to be devout in his Worſhip, obedient to his Commands, and penitent for every breach of them.

In ſhort, all thoſe Thoughts, Words, or Actions of ours, which are contrary to our Belief of him; to our Love of him; to our Fear of him; to our Hope in him; to our ſubmiſſion to his Will; to our Truſt in him; to his Reverence and Honour; to his Worſhip, or to our Repentance for any diſobedience to him, are here forbidden us.

So that here if we ſeriouſly conſider (as we ought) what is enjoined us in this Commandment, and what is forbidden in it, and then reflecting upon our own Lives, find any of the duties of it neglected by us, or any of the Sins againſt it ſadly adventured on by us in Thought, Word, or Action; how affectionately ſhould we ſay with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law: *That is, Lord, pity and pardon all our paſt breaches of this Commandment; and ſo incline our Hearts to Love and Obedience for the future,*

that

that by thy Grace we may very ſincerely and acceptably keep this Law of thine for the remainder of our days.

II. COMMANDMENT.

Thou ſhalt not make to thy ſelf any graven Image, &c.

THE meaning is: That as we are to take the true God for our only God, ſo we are not to make or frame any Image, or Picture of the Godhead: Any Image by which to repreſent the ſhape of the inviſible God, or to fanſie any likeneſs to him.

We are by no means to Worſhip any Image ſo made. That is, any pretended Image of the true God, the Idols of falſe Gods, or the true God by an Image.

Sins forbidden. Thou ſhalt not pay that Worſhip which is due to him, to any Creature. So neither ſhalt thou neglect the Worſhip of him the true God; or prophane, or abuſe, or diſ-eſteem any thing that belongs, or relates to his Worſhip; or behave thy ſelf careleſly, irreverently, or indecently in it.

So that as theſe things are forbidden, ſo we are here commanded, to worſhip God in Spirit and in Truth.

Duties commanded. To believe him to be a Spirit, or Spiritual ſubſtance, without any viſible form or ſhape; and therefore not to be repreſented by an Image, or Picture, or Reſemblance.

We are here commanded to worſhip the true God in all the ſubſtantial and external parts of his Worſhip; as Prayer, hearing of the Word, attendance on the Sacraments, and all other Ordinances of his.

We are here commanded not only to Worſhip him in the ſubſtantial Parts of his Worſhip, but to do it with all Humiliation, and lowly Reverence, both of Soul and Body.

To have a due regard and eſteem for thoſe lawful Ceremonies, and pious Appointments of the Church, which are for Decency, Order and Edification, in the Worſhip of the true God.

To have a due reſpect, and reverential Love, for all things, all Places and Perſons, ſet apart for the Uſes of God's Worſhip.

And

And to diſſwade us from Idolatry, or Image-worſhip, and to incline us to his Obedience, he, in this Commandment, declares, That he is Jealous of his Honour and his Worſhip: He will not permit or allow it to be given to any other. He will admit no ſharers, or partners with him, in his worſhip, any more than a Husband or Wife will admit a Co-partner in the Bed.

God declares further, That he will *viſit*, that is, *puniſh* the Offenders. So that, though he will undoubtedly puniſh all impenitent Tranſgreſſors of any *other* Commandment, yet he has moſt expreſly threatned it to the breakers of *this*. Threatned, not only eternal puniſhment to the Prophane or Idolatrous Perſons themſelves, but alſo temporal Afflictions to their Poſterity in this Life, as we find verified in ſome of the Kings of *Iſrael*, and the Kings of *Judah*.

Viſiting the Sins of the Fathers, &c.

Here it may be asked, Will God condemn eternally the Son of an Idolatrous or Prophane Father? If the Idolater pay Divine Worſhip to an Image, or his Idol; rob God of his Worſhip, and ſo be ſaid to hate him, ſhall the Son ſuffer the ſorrows of Eternal Damnation for this? I anſwer, No. For (*Ezek.* xviij. 20.) *The Soul that ſinneth, it ſhall die: the Son ſhall not bear the iniquity of the Father, neither ſhall the Father bear the iniquity of the Son.*

Well, but how then does God viſit the Sins of idolatrous, prophane Fathers, upon the Children?

Why he (often) does it with Temporal Puniſhments, or Afflictions on them in this Life: but not with eternal, unleſs they follow the ſteps of their wicked, idolatrous Fathers, and continue in their Father's Sins. So that, as our Fore-father's Idolatry, Prophaneneſs, and Irreligion will bring down on us no eternal Puniſhments in another World, ſo may the Children (often) remove the Puniſhment and the Curſe even in this Life, if they renounce thoſe Iniquities; diſavow them; diſapprove them; be humbled for them; and ſue for Pardon; and take care not to be led by the Example; and make Satisfaction and recompence for any viſible, plain, and known Injuſtice of theirs.

This

This shall take away even the Temporal Punishment in this Life too, from the Children of prophane, idolatrous Fathers; for he spares the Children that Repent. One thing more is observable in this Commandment, that whereas God doth sometimes punish the Children of idolatrous Fathers in this Life, with Temporal Punishments, unto three or four Generations; yet does he shew his Mercy to Thousands of them that Love and Obey him. By which it plainly appears, that he is more inclined and bent to shew Mercy than Severity: his Love is more diffusive than his Anger.

If now we consider (as we ought) what 'tis that is enjoined us in this Commandment, and what 'tis that is forbidden in it; and then, reflecting upon our own Lives, find any of the Duties of it neglected by us, or any of the Sins against it sadly adventured on by us, in Thought, Word or Action; how affectionately should we say with the Church, Lord have Mercy upon us, and incline our Hearts to keep this Law? *That is, Lord pity and pardon all our past Breaches of this Commandment, and so incline our Hearts to Love and Obedience for the future, that by thy Grace we may very sincerely and acceptably keep this Law of thine for the remainder of our Days.*

III. COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord, &c.

Sins forbidden. THE meaning is: Thou shalt not *forswear thy self*; or, be guilty of the dreadful Sin of Perjury: And this, either by affirming upon Oath what is untrue; or by affirming upon Oath what is uncertain, unknown to thee, and doubtful; or, by breaking [or not keeping] a lawful Oath.

Thou shalt not swear rashly, vainly and prophanely, in common Discourse; either by God, or any Creature; or by the Blood, Death, or Wounds of Jesus; or any other Oath whatever.

Thou shalt not take any Oath of thy self, or swear, unless called to it by Authority; no promissory Oath (especially) or Oath by which thou dost promise any thing, shall be taken by thee, of thy own accord: For the Communication of a Christian should be *Yea, yea*, and *Nay, nay*.

Thou

Thou ſhalt not contentedly and patiently endure to hear the Name of God diſhonoured by Oaths, Blaſphemies, or otherwiſe.

Thou ſhalt by no means entertain any murmuring, unkind, or irreverent thoughts of God.

Thou ſhalt not mention the name of thy God and Saviour irreverently, wantonly, vainly, and for every trifle: Thou ſhalt not mention it without juſt and ſolemn Occaſion; much leſs in telling Fortunes, in Lots, Jeſts and Charms. Thou ſhalt not Blaſpheme or *Curſe* God, or Repine and Murmur againſt him, or *Curſe* any Creature by him. Thou ſhalt not prophane any thing dedicated to the Honour of his Name: As, holy Churches, holy Utenſils of the Church, holy Cuſtoms, holy Sacraments. Thou ſhalt make no unlawful, raſh Vows; neither ſhalt thou break a lawful Vow.

As theſe things are forbidden in this Commandment, ſo are we commanded in it.

To magnifie, exalt, and glorifie the Holy Name of God: *Duties commanded.*

(1.) In Thought, by thinking reverently of him. (2.) In Word, by ſpeaking reverently of him and his Attributes; by Praiſes and Thankſgivings. (3.) In our Actions, by a holy Converſation.

To perform all our faithful Promiſes and Vows.

To uſe the Name of God with a religious Reverence and Awe, whenever we are called to a lawful Oath.

To have a due regard for all *Things*, *Perſons* and *Places*, that have his Name and Stamp upon them.

To perform carefully and conſcionably all our lawful Oaths. And among our Vows, faithfully to perform our Baptiſmal Vow; and all our repeated Vows of amendment; that ſo we may not name the Name of Chriſt in vain.

So that if we conſider (as we ought) what 'tis that is enjoined us in this Commandment, and what is forbidden in it; and then reflecting upon our own lives, find any of the Duties of it neglected by us; or any of the Sins againſt it ſadly adventured on, in Thought, Word or Action; how affectionately ſhould we ſay with the Church, Lord have Mercy upon us, and incline our Hearts to keep this Law, *That is, Lord, pity and pardon all our paſt Breaches of this Commandment,*

ment, and so incline our Hearts to Love and Obedience for the future; that, by thy Grace, we may very sincerely and acceptably keep this Law of thine, for the remainder of our Days.

IV. COMMANDMENT.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do, &c.

Duties commanded. THE meaning is: Thou shalt set apart some Portions of thy time for the publick Offices of Religion, and the Glorification of God.

That if God, or his holy Church have appointed One Day in Seven for religious Purposes; we are carefully to employ it to these Uses.

That as the *Jews* kept the Seventh Day by divine Command, in memory of the Creation; so we Christians are to keep Holy the First Day of the Week (or Lord's Day) from Apostolical Practice, in memory of our Lord's Resurrection, and our Redemption.

That this Day be spent in holy Offices, religious Duties, in publick and private Worship; in all Actions, (1.) Of Piety. (2.) Of Charity.

1. *Of Piety*: As (1.) in frequenting the Assemblies of the Saints.

(2.) In Attendance on the Word, in reading or hearing it read, preach'd or expounded to us. That we may have leisure, and ease, and freedom from the distractions of the World with Tranquility of Mind, to hear our Lord speak to us from thence, and acquaint us with his Will: and upon what Conditions we may be admitted to him.

(3.) In attendance on the Sacraments: in having leisure for the receiving those Tokens and Pledges of the divine Love to us.

(4.) In Catechising, or Instructing those under our Charge.

(5.) In pious Conferences, and devout Meditations.

(6.) In Praises and Thanksgivings to the sacred Name of God: Beginning that bless'd Imployment here below, which shall be continued, perfected and compleated in the Mansions of Eternity above.

(7.) In

(7.) In ſtating Doubts and Scruples, to the Guides of Souls, and deſiring Peace and Satisfaction.

(8.) To reflect on and conſider the great Works of the eternal God: The great Work of the Creation of the World; and the greater Work of the Redemption of it, and the Reſurrection of our Saviour.

II. In Actions of *Mercy and Charity*, according to our Abilities and Opportunities: As (1.) To reconcile Differences. (2.) To provide for the Neceſſities of the Poor and Needy. (3.) To viſit the Sick. (4.) To give eaſe and reſt to our Servants, and refreſhment from their ordinary Labours. Nay, to give eaſe to our very Cattle, is a Mercy to them. (5.) To provoke one another to good Works. (6.) To reprove, exhort, and edifie one another in Love. To do theſe or any other inſtances of Mercy and Charity, is a proper Work of the Lord's-Day.

That the *Faſts* and *Feſtivals* of the Church, ſhould in ſome meaſure be attended to, and obſerved by us, as ſhe preſcribes; has always been eſteemed fit to be reduced to this Commandment.

And as to theſe, methinks what the Piety and Wiſdom and tender Care of our deareſt Mother the Church enjoyns or recommends to her Children; no devout, no pious, no conſcientious Child, no good Chriſtian ſhould deſire to be wholly excuſed from; or ſcornfully reject, with an ungrateful Heart, with unmelted Bowels, and an unrelenting Spirit; we ſay we love our Saviour, and ſhall we thus treat his deareſt Spouſe?

That we on the Lord's Day reſt from all Deſires, Luſts, Words, Works and Pleaſures, which are our own: I mean, proceeding from our corrupt Nature, and which are not ſeaſoned with Grace, that ſo we may on the *Lord's-Day* keep a truly *Spiritual Sabbath.*

And laſtly, Devoutly then to remember this our Chriſtian *Sabbath*, is but a Type; that is, a Figure, or ſhadowing out of that *eternal Reſt and Sabbath* which we expect in Heaven.

This being commanded, what we are forbidden in it, is,

Sins forbidden. To do, or, compel, or cauſe others to do any ſervile Works on this Day, except Works of Neceſſity or Charity, Decency or Mercy.

To put no difference between this, and the common Days of the Week.

All Judaizing Severity is to be laid aſide by us Chriſtians; that is, we being delivered from the Rigour (though not the Piety) of the *Jewiſh Sabbath*, are not ſo to obſerve it, as if Works of Neceſſity, Mercy, Decency and Charity, were not to be done by us on it.

We are forbidden to ſpend it in Idleneſs and Wantonneſs, in Sleep and Recreations (or any part of it in unlawful Recreations) in Vanity and Folly, Gluttony or Drunkenneſs, Drowſineſs and Inconſideration, Worldly-mindedneſs and Luſt, Sin and Iniquity.

To refuſe to come to the publick Aſſemblies; or neglect the Duties of the Day, publick or Private.

To Buy, or Sell, or Travel; to manage Buſineſs, or any worldly Undertaking and Imployment without Neceſſity.

It has ever been accounted by the Church, unfit (if not unlawful) to Faſt upon the Lord's-Day.

Superiors are not to ſuffer thoſe under their Authority, to be abſent from, and neglect holy Duties, nor to refuſe to allow them liberty, time, and leiſure for them.

If we now conſider (as we ought) what 'tis that is enjoined us in this Commandment, and what 'tis that is forbidden in it; and then reflecting upon our own lives, find any of the Duties of it neglected by us, in Thought, Word or Action; how affectionately ſhould we ſay with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law? *That is, Lord, pity and pardon all our paſt Breaches of this Commandment, and ſo incline our Hearts to Love and Obedience for the future; that, by thy Grace, we may very ſincerely and acceptably keep this Law of thine, for the remainder of our Days.*

But before we paſs from this Fourth Commandment, it may not be amiſs, to touch upon the Reaſons of the Change of the Jewiſh Seventh Day, into the Chriſtian Lord's-Day, the Firſt Day of the Week.

This Precept of keeping Holy the Seventh Day, or Sabbath, is partly *Ceremonial*, and partly *Moral*. Now the Ceremonial part of the Jewiſh Law is done away, but the Moral part

part of it is confirmed, perfected and compleated by the Goſpel.

The *Ceremonial* part of this Commandmeut was, that God be publickly worſhipped preciſely on the Jewiſh Sabbath, or the Seventh Day.

The *Moral* part of it is, That a certain and determined time be ſet out for the publick Worſhip of the Eternal God: And divine Love and Gratitude in us Chriſtians, ſhould engage us not to come behind the *Jews* in the return of our ſolemn Days of publick Worſhip. Nay, Equity requires we ſhould ſet out One Day in the Week, to the more immediate Glorification of God, and our religious Duties.

So that the Jewiſh Sabbath being aboliſhed; as they kept the Seventh Day in memory of the Creation, ſo the Apoſtles, and the Primitive Church, and all Ages of it ſince, kept the firſt Day of the Week, in memory of our Lord's Reſurrection, and our Redemption.

For, as the Redemption of the World was a greater Mercy than the Creation of it: and, as God reſted from his Labours of the *Creation* on the Seventh Day, and our Saviour reſted from his Labours of the *New Creation*, or his Labours of our Redemption, on the Firſt Day of the Week, when he aroſe from the Dead; ſo the Apoſtles, and the Church in all Ages ſince, have ſet apart the Firſt Day of the Week (as the *Jews* were to ſet apart the Seventh) for the peculiar Worſhip, and Service, and Glorification of God.

That our Lord roſe from the Dead upon the Firſt Day of the Week, we ſee St. *John* xx. That the Diſciples aſſembled together on the Firſt Day of the Week, we are told St. *John* xx. 19. That St. *Paul* preached, and the Diſciples met to break Bread; that is, to receive the Sacrament, on the Firſt Day of the Week, we read *Acts* xx. 7. That the Holy Ghoſt deſcended on the Apoſtles on the Firſt Day of the Week, is certain, *Acts* ii. 1. And that St. *John* expreſly calls it the Lord's-day, we read, *Rev.* 1. 10.

So that as the Moral Equity of the Commandment (as well as divine Love and Gratitude) obliges us to ſet apart One Day in Seven for a holy Reſt, and for religious Purpoſes; ſo by the Practice of the Apoſtles, and all following

ing Ages of the Church, the Firſt Day of the Week was ſubſtituted in the room of the Jewiſh Sabbath; which compared with the Scriptures before-mentioned, is ſufficient to warrant our Practice.

So that, to ſum up the whole; They [the *Jews*] celebrated the Seventh Day by *divine Command*; we, the Firſt Day, by *Apoſtolical Practice*. They the Seventh Day, or laſt Day of the Week, under the *Law of Moſes*; we, the Firſt Day of the Week, by divine Law, *under the Goſpel*. Their Seventh Day, or Sabbath, was Bleſſed and Sanctified by the *Lord*'s *command*; our Firſt Day was Bleſſed and Sanctified by our *Lord's Reſurrection*. Their Seventh Day was Hallowed by God's reſting on it from the *Works of the Creation*; our Firſt-Day was Hallowed by our Lord's reſting on it from the *Works of the New-Creation*, when he aroſe from the Grave.

Their Seventh Day was kept by them, in memory of the great Work of the *Creation* of the World; our Firſt Day kept by us in memory of the greater work of its *Redemption*. Their Seventh Day called the *Lord's Sabbath*, *Lev.* xxiij. 38. and elſewhere in the Old Teſtament; our Firſt Day called the *Lord's Day* in the New, *Rev.* i. 10.

[*As for any diſtinct Text in the Goſpel for Chriſt's Abrogating the Judaical Sabbath, there is no more reaſon to expect it, than the like for Sacrifices, or Circumciſion, or the Judaical Prieſthood.* Vid. Dr. *Hammond* in St. *Matthew* xij. 8. *a.*]

V. COMMANDMENT.

Honour thy Father and thy Mother, that thy days may be long, &c.

Duties Commanded. THE meaning is: Thou ſhalt pay a due Reſpect, and Love, and Reverence, in Heart, in outward Speech and Behaviour to all Superiours.

Thou ſhalt Reverence, and Honour, and Love, and Pray for thy Natural Parents, thy Father and Mother. Thou ſhalt obey their lawful and juſt Commands; and ſupport them in their Needs, if thou art able. Thou

Thou ſhalt obey, honour, and love the King; pray for him, and pay him Tribute. Thou ſhalt obey Magiſtrates.

If thou art a Servant, thou ſhalt be faithful and obedient to thy Maſter, and ſerve him with a conſcionable care and diligence.

Thou ſhalt eſteem, reſpect, and love, and obey the Doctrines of thy Paſtor, which are faithfully tendred to thee from the Goſpel, and pay him his juſt Dues and Maintenance.

Thou ſhalt reſpect and honour the Aged, thy Betters, and thoſe that are above thee in Learning, Wiſdom, Goodneſs, or any other Gifts and Graces.

It is here to be remembred too, that all Superiors are to perform their Duties to their Inferiors.

Kings, and thoſe in Authority, to protect, defend and govern their Subjects.

Parents to nouriſh, baptize, provide for, and inſtruct, and bleſs their Children, by their Example and their Prayers.

Husbands to be faithful, to love, to defend, to protect the Wife; (as the Wife is to be obedient, faithful, and affectionate to the Husband.)

Maſters to be juſt, to admoniſh, to inſtruct, to be examples to their Servants.

Miniſters to feed the Flock faithfully and diligently by Life and Doctrine.

Theſe things are commanded in it; and the contrary Vices are forbidden: As,

Sins forbidden.

Inferiors are forbidden to behave themſelves proudly, ſcornfully, and rudely toward their Betters, in Age, Gifts or Eſtate.

Children forbidden to be undutiful, ſtubborn, diſobedient, and unkind to their Parents.

Subjects forbidden to rebel againſt, diſhonour, diſobey the King; or thoſe in Authority under him.

People forbidden to deſpiſe, reject, hate or defraud their lawful Paſtor.

Servants forbidden to be ſtubborn, negligent, unfaithful, or diſobedient to their Maſters.

And to encourage all to the Duties of this Commandment (as well as to diſſwade them from the Sins forbidden

in

in it) here is added a Promiſe to the conſcionable obſervers of it, of a proſperous and peaceable living upon Earth, a long and happy Life here, as well as an eternally happy Life hereafter. For, what length of days in *Canaan* was *to the Jews*, that, *to us*, is immortal Life in Heaven; what being excluded thence was *then*, that *now* is everlaſting Death, or Baniſhment into the Regions of Miſery.

So that here again, if we reflect on what is injoined us in this Commandment (as we ought) and what is forbidden in it; and then, reflecting upon our own Lives, find any of the Duties of it neglected by us, or any of the Sins againſt it adventured on, in Thought, Word or Action; how earneſtly and devoutly ſhould we ſay with the Church, Lord, have Mercy upon us, and incline our hearts to keep this Law? *That is, Lord, pity and pardon all our paſt Breaches of this Commandment, and ſo incline our Hearts to Love and Obedience for the future; that, by thy Grace, we may moſt ſincerely and acceptably keep this Law of thine, for the remainder of our Days.*

VI. COMMANDMENT.

Thou ſhalt do no Murder.

Sins forbidden. THE meaning is: Thou ſhalt not commit either the murder of the *Heart*, the murder of the *Tongue*, or the murder of the *Hand* and *Actions*.

Thou ſhalt not be guilty of the murder of the *Heart*, by Malice, Envy, Revenge, Contention, inward Cruelty, or Hatred; for, he that hateth his Brother is a murderer. Or, by inward ill Wiſhes, Curſes, or Deſires of miſchief, to his Life or Health.

Thou ſhalt not be guilty of the murder of the *Tongue*, by any virulent, bitter, intemperate, and contumelious ſpeaking, railing or reviling; by any raſh, cauſeleſs, immoderate or implacable Anger, that expreſſes it ſelf in foul, provoking, and reproachful Language, calling of names, Fool, Racha, or the like.

Thou ſhalt not commit the murder of the *Hand* and *Actions*, by beating, maiming, wounding, killing, any other; or, by doing hurt to the Body, Life, and Health of thy Neighbour.

Thou

Thou ſhalt by no means fight a Duel.

Thou ſhalt not procure Abortions, or Miſcarriages.

Thou ſhalt not be a quarreller, or unpeaceable, or contentious perſon, or ſow ſtrifes and diſſentions.

Here alſo is forbidden all unjuſt and unlawful War.

Thou ſhalt not willingly haſten thy own, or any others Death.

Thou ſhalt not by oppreſſion or violence, ſo imbitter any Man's Spirit, as to make his Life ſad and miſerable, or his Death haſty.

Thou ſhalt not conceal the dangers of thy Neighbour, which thou canſt ſafely diſcover.

Thou ſhalt not wilfully vex, threaten, keep in fear, diſquiet, or grieve thy Neighbour.

Thou ſhalt not contrive with, or imploy any other to harm him.

Much leſs ſhalt thou murder, or injure the Souls of others, by encouraging, enſnaring, tempting, commanding, or any way drawing them to ſin.

Thou ſhalt not be guilty of unmercifulneſs, cruelty, inhumanity, grudging, repining, and rancour, and diſdain againſt others.

Thou ſhalt not be a perſon given to irreconciliation, frowardneſs, implacableneſs, mocking, ſcoffing, brawling, clamour, detraction, or cenſoriouſneſs.

So that, theſe things being forbidden; it follows, that what we are here commanded, is, *Duties commanded.*

That we uſe all lawful endeavours, and means to preſerve our own, and our Neighbour's Life, and Health, and Safety.

As much as in us lies, to preſerve and follow Peace with all Men.

To prevent (as far as poſſible,) and hinder all murther of the Tongue, Heart, or Hand.

To be merciful, bountiful, and charitable to all that are neceſſitous, and in diſtreſs.

To be gentle, long-ſuffering, courteous, affable, and kind to all Men.

To love one another; forbear one another; forgive one another, to do all offices of Charity for one another;

to

to be eaſily pacified and reconciled to one another; ready to return good for evil; to repay injuries with kindneſs; to compaſſionate, ſuccour, and relieve one another in neceſſity, miſery, or danger, according to our abilities and opportunities; to be compaſſionately zealous to ſave the Life, the Eternal Life of Souls, by endeavouring to reclaim the Wicked, by friendly, ſeaſonable, and affectionate advice, reproof, and exhortation.

And now if we conſider here (as we ought) what 'tis that is injoined us in this Commandment, and what is forbidden in it; and then, reflecting upon our own Lives, find any of the Duties of it neglected by us, or any of the Sins againſt it adventured on, in Thought, Word or Action; how affectionately ſhould we always ſay with the Church, Lord, have Mercy upon us, and incline our hearts to keep this Law? *That is, Lord, pity and pardon all our paſt Breaches of this Commandment, and ſo incline our Hearts to love and obey thee for the future; that, through thy Grace, we may moſt ſincerely and acceptably keep this Law of thine, for the remainder of our Days.*

VII. COMMANDMENT.

Thou ſhalt not commit Adultery.

Duties commanded. THE meaning is: Thou ſhalt watchfully preſerve thy Soul and Body in the Purity and Chaſtity either of ſingle Life, or lawful Marriage.

Thou ſhalt keep all the *Parts* of thy Body (which is the Temple of the Holy Ghoſt) chaſt and undefiled.

Thou ſhalt be Chaſt in Heart, in Tongue, and in Behaviour.

Thou ſhalt have a Chaſt Hand, and Eye, and Ear.

Thou ſhalt avoid all opportunities, means, occaſions and inſtruments of defiling, either thy Neighbour or thy ſelf.

Thou ſhalt uſe that ſobriety, temperance, and moderation in Meats and Drinks, and that modeſty in Behaviour and Apparel, as may be moſt conducive to the preſervation of Chaſtity and Purity.

Thou

Thou ſhalt by Watching, Faſting, and Prayer; by keeping ſober, honeſt, and chaſt Company, by avoiding Idleneſs, or by Lawful and Holy Marriage, offer up to God that moſt acceptable Sacrifice of a pure Soul, and a chaſt Body.

Theſe things being here commanded us; we are forbidden as follows:

Sins forbidden. Thou ſhalt not commit, or be guilty of any actions of uncleanneſs, with thy ſelf, or any other.

Thou ſhalt not uſe any filthy, or unchaſt words; immodeſt, or impure Communications, or Geſtures.

Thou ſhalt not violate thy Neighbour's Bed, or break thy own Marriage Vow, or cauſe others to break theirs by Adultery.

Thou ſhalt not commit Inceſt, Beaſtiality, Sodomy, Polygamy, (or having more Wives than one) Whoredom, or Fornication.

Thou ſhalt not willingly admit, or delight in unchaſt and unclean thoughts, fancies, deſires, and imaginations.

Thou ſhalt not commit the Adultery or Fornication, or unchaſtity of the Eye, Hand, or Heart.

Thou ſhalt not be guilty of wanton dalliances with others, or of pollution of thy own Body.

Thou ſhalt not tempt or betray thy ſelf (or others) to the leaſt degrees of Uncleanneſs by thoſe things that provoke and feed Luſt; as, Laſcivious Company or Diſcourſe; Songs, Books, or Pictures, by Luxurious Diet, Idleneſs, wanton Dreſſes, and immodeſt Actions.

Here alſo if we ſeriouſly conſider (as we ought) what 'tis that is enjoined us in this Commandment, and what is forbidden in it; and then reflecting upon our own lives, find any of the Duties of it neglected by us; or any of the Sins againſt it ſadly adventured on by us, in Thought, Word or Action; how affectionately ſhould we ſay with the Church, Lord have Mercy upon us, and incline our Hearts to keep this Law, *That is, Lord, pity and pardon all our paſt Breaches of this Commandment, and ſo incline our Hearts to Love and Obedience for the future, that by thy Grace we may moſt ſincerely and acceptably keep this Law of thine for the remainder of our Days.*

VIII. COMMANDMENT.

Thou ſhalt not ſteal.

Duties Commanded, THE meaning is: Thou ſhalt render to every Man his due; and permit all Men peaceably to enjoy their own.

Thou ſhalt by juſt and lawful means, not only further thy own, but alſo thy Neighbour's Wealth and outward Eſtate.

Thou ſhalt in all things do unto others, as thou wouldſt they ſhould do unto thee, were they in thy condition, and thou in theirs.

Thou ſhalt live in a Lawful Calling, and be diligent in that Calling, that ſo thou mayeſt avoid all temptation to the breach of this Commandment.

Thou ſhalt be Juſt and Upright in all thy Bargains, Contracts, and Dealings.

Thou ſhalt be ſo frugal and provident of thy Eſtate, and ſo contented with it, that thou mayeſt fly all Inticements to Fraud and Injuſtice.

Thou ſhalt buy and ſell by Juſt Weights and Meaſures.

Thou ſhalt conſcionably pay Debts and Wages: Not only thy own proper Debts, but alſo thoſe for which thou art bound, and become a Surety, if the Principal cannot or will not.

Thou ſhalt uſe this World ſo, as not to abuſe it; but be upright and faithful in truſts, trade, and agreements.

Thou ſhalt be willing to give, and lend, and remit, and forgive, according to thy Ability and Prudence, and thy Brother's Neceſſities.

Although thou mayeſt go to Law for a conſiderable and juſt Right, yet if thou art forced to do it, thou ſhalt contend more for Right than Victory; and ſtill carry a friendly, Chriſtian, and charitable temper towards the Party.

Thou ſhalt manage all thy temporal Bleſſings, or the Goods of this World with Thankfulneſs to God, Sobriety to thy ſelf, and Charity and Juſtice to all beſide.

Thou ſhalt ſurely make reſtitution, or ſatisfaction according to thy Power for ſuch wrongs as thou haſt done to any, when they come to thy knowledge.

Thou

Thou ſhalt either by thy ſelf or others, make that reſtitution to himſelf, if he be living, and thou canſt find him: Or, to his Heirs or Executors, if he be dead: Or, to the Poor, if thou knoweſt him not.

This being commanded, the chief things forbidden are theſe:

Thou ſhalt not injure any Man in his Poſſeſſions, or Eſtate, by open Violence or Robbery; by ſecret theft, by fraud or cozenage, extortion, oppreſſion, or any injuſtice. *Sins forbidden.*

Thou ſhalt not uſe falſe Weights, or Meaſures.

If thou find any thing, thou ſhalt not by any means keep it from the owner, if thou know him, or canſt underſtand who 'tis.

Thou ſhalt not refuſe to pay thy Debts, if thou art able.

It is not fit thou ſhouldſt take Uſe, or intereſt of the Poor and Needy.

Thou ſhalt not rob God of his Dues by Sacrilege, and detaining Tithes: Nor the King of his Dues, by withholding his Tribute and Cuſtom.

Thou ſhalt imbezel nothing of another's, that is committed to thy Truſt, and Charge.

Thou ſhalt not uſe deceit, fraud, and cozenage in Bargains, Contracts, Buying and Selling, and Coin.

If thou art a Seller, thou ſhalt not conceal the faults of the thing ſold, either by denying them, or by uſing arts and tricks to hide thoſe faults of it.

If thou art a Seller, thou ſhalt not pick out ignorant Chapmen, that thou mayeſt, by reaſon of their unskilfulneſs, put off thy faulty Wares upon them.

If thou art a Seller, thou ſhalt not take advantage of the ignorance, indiſcretion, or neceſſity of the Buyer, to over-reach him, or over-rate the thing ſold.

If thou art a Buyer, thou ſhalt not take advantage of the Ignorance of him that knows not the worth of what he ſells.

If thou art a Buyer, thou ſhalt not take advantage of the neceſſities of the Seller; nor grate, and lie hard upon him, becauſe his wants compell him to ſell, though at any rate.

Thou ſhalt not be guilty of the Sin of Covetouſneſs, by

getting, or keeping any thing by unlawful, unjuſt, or uncharitable means; or to permit any Intereſt to rob thee of thy Innocence, or thy Duty.

Thou ſhalt not torment thy ſelf, with immoderate, inordinate, anxious, vexatious, diſtracting and diſtruſtful Cares.

Thou ſhalt not be guilty of commencing Contentions, and Vexatious Law ſuits; either for Revenge, Stoutneſs of Humour, or to defend an inconſiderable Right.

Thou ſhalt not refuſe to pay what thou haſt borrowed.

Thou ſhalt not defraud Orphans, Widows, or detain Hirelings Wages.

Thou ſhalt not take Bribes, to pervert Equity and Juſtice.

Thou ſhalt not break thy Faithful Promiſes, tho' made to thy own diſadvantage, or refuſe to ſtand to thy Bargain.

Thou ſhalt not refuſe to make Reſtitution.

Thou ſhalt not by waſteful Prodigality, Negligence, Sloth, or Idleneſs, or covetous Gaming, waſte thy own, or other Mens Eſtates and Poſſeſſions.

Seeing all theſe things are breaches of this Commandment, if we ſeriouſly conſider (as we ought) what it is that is enjoined us in it, as well as what's forbidden, and then reflecting upon our own Lives, find any of the duties of it neglected by us, or any of the Sins againſt it adventured on, in Thought, Word or Action; how earneſtly and devoutly ſhould we ſay with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law: *That is, Lord, pity and pardon all our paſt breaches of this Commandment; and ſo incline our Hearts to thy Love and Obedience for the future, that, through thy Grace, we may moſt ſincerely and acceptably keep this Law of thine, for the remainder of our Days.*

IX. COMMANDMENT.

Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

Duties commanded. THE meaning is: When thou art called by a Magiſtrate to be a Witneſs, thou ſhalt ſpeak the truth of thy Neighbour: that is, any other Man.

Thou

Thou ſhalt labour as much as lieth in thee, to preſerve the good name of thy Neighbour.

Thou ſhalt (as far as thou canſt with Juſtice and Charity to others) conceal, or excuſe thy Brother's Infirmities.

Thou ſhalt judge the beſt, and ſpeak the beſt of him.

Where thou knoweſt him innocent, thou ſhalt be ready to vindicate his good-name, on all occaſions.

Thou ſhalt put as candid and fair Interpretations upon his Actions, as they will bear.

Thou ſhalt be loth to hear, ſlow to believe, and unwilling to ſpread an evil Report.

Thou ſhalt be courteous and affable to all Men.

Thou ſhalt religiouſly obſerve Truth in Speaking.

Thou ſhalt be charitably tender of thy Neighbour's good name; for how can I love him if I take that from him, which I know to be very dear to him.

As theſe things are commanded, ſo the things following are forbidden.

Sins forbidden.

Thou ſhalt neither in Judgment, nor in ordinary Diſcourſe, ſpeak what is untrue of thy Neighbour.

Thou ſhalt raiſe a falſe Report of no Man.

Thou ſhalt wound no Man with the Sword of the Tongue, openly or ſecretly.

Thou ſhalt not by whiſpering, ſlandering, back-biting, detraction, or defamation injure the good name of any Man.

Thou ſhalt not raiſe Jealouſies, and Suſpicions of thy Neighbour cauſeleſly.

Thou ſhalt bear no falſe Witneſs of thy ſelf, by bragging or boaſting thy ſelf.

Thou ſhalt not be a Tale-bearer thy ſelf; nor readily hear, and encourage Tale-bearers.

Thou ſhalt not be a Diſſembler or Flatterer.

Thou ſhalt in no caſe tell a Lye; or conceal or pervert Right and Truth, by Equivocations.

In any matter of moment, thou ſhalt not pretend contrary to thy preſent perſwaſion.

Thou ſhalt not mock and ſcoff at the Infirmities of others.

Thou ſhalt not be guilty of falſe Accuſations, falſe Pleadings, falſe Teſtimonies, or falſe Sentences in Courts of Judicature, [or Judgment.]

Thou ſhalt not give raſh, ſevere, and unmerciful Cenſures of other Men.

Thou ſhalt not be a Railer or Reviler, nor report and ſcatter falſe or doubtful Reports of thy Brother.

Thou ſhalt not be a Buſie-body in other Mens matters.

Thou ſhalt not be guilty of falſe Acts, or Forgery in any Deed, or Writing.

Thou ſhalt neither deny, conceal, or oppoſe the truth.

Thou ſhalt not obſerve and judge other Mens Words and Actions ſeverely, and without Mercy.

Thou ſhalt not divulge or publiſh the faults of others, without a deſign to do thereby Charity or Juſtice to ſome other Perſon.

Here now if we duly conſider, and ſeriouſly weigh what 'tis that is enjoined us in this Commandment, and what is forbidden in it; and then, reflecting upon our own Hearts and Actions, find any of the Duties of it neglected by us, or any of the Sins againſt it ſadly adventured on, in Thought, Word or Action; how affectionately ſhould we ſay with the Church, Lord, have Mercy upon us, and incline our Hearts to keep this Law? *That is, Lord, pity and pardon all our paſt Breaches of this Commandment, and ſo incline our Hearts to Love and Obey thee for the future; that through thy Grace, we may ſincerely and acceptably keep this Law of thine, for the remainder of our Days.*

X. COMMANDMENT.

Thou ſhalt not covet thy Neighbour's Houſe, &c.

Sins forbidden. THE meaning is: Thou ſhalt not wiſh or deſire to be poſſeſſed of what is thy Neighbour's, by his loſs, or without his Conſent.

Thou ſhalt not conſent to any motions of thy Heart, of contriving how thou mayeſt unjuſtly come by any thing that is another's.

Thou ſhalt not envy the Proſperity of any Man, or grieve at it.

Thou ſhalt not repine or murmur, or be diſcontented with thy own ſtate and condition.

Thou ſhalt not inordinately ſeek, or deſire Riches, Honours, or Pleaſures.

Thou ſhalt not torment thy ſelf with vexatious, carking, diſtracting, perplexing, diſtruſtful *Cares.*

Thou

Thou ſhalt not by Idleneſs, and refuſing to labour in an honeſt Calling, bring upon thy ſelf the temptation of coveting what is another's.

Thou ſhalt not neglect to ſtifle Sin in the firſt inward ſeeds and motions of it in the very Thoughts and Intentions; for even thoſe are hateful to a Holy God.

Theſe things being forbidden, the things commanded are;

Duties commanded.

If thou haſt any Temptation to come by any thing of thy Neighbour's unjuſtly, thou ſhalt reſiſt it, and labour to mortifie, crucifie, and ſubdue it.

Thou ſhalt caſt off all ſuch motions of thy Heart.

Thou ſhalt be content with thy own ſtate and condition, whatever it is, without any deſire of change, murmuring, repining, or diſquieting of others.

Thou ſhalt be well pleaſed and thankful for the Portion which God in his Wiſdom has choſen for thee.

Thou ſhalt keep thy Heart clean from all conſent, approbation, deſires, and intentions of Injuſtice, Wrong, or Uncharitableneſs, to any Man.

Thou ſhalt diligently and honeſtly labour in the Vocation, to which God hath called thee.

Thou ſhalt be well pleaſed that thoſe things be thy Neighbour's, which God hath given him.

Thou ſhalt ſtop and ſtifle all Sin whatever in the beginning, and never permit thy Heart to conſent to it.

This being the laſt of the ten Commandments, if now upon the whole we duly weigh, and ſeriouſly conſider (as we ought) what 'tis that is enjoined us in this and the other Commandments as alſo what is forbidden in them, and then reflecting upon our own Hearts and Lives, find any of the Duties of them neglected by us, or any of the Sins againſt them gladly adventured on, in Thought, Word or Action; how affectionately ſhould we ſay with the Church, Lord, have Mercy upon us, and write all theſe thy Laws in our Hearts, we beſeech thee? *That is, Lord, pity and pardon all our paſt Breaches of theſe Commandments; and ſo incline our Hearts to Love and Obey thee for the future; that, thro' thy Grace all theſe Laws of thine may be written in our Hearts, and expreſſed in our Lives; moſt ſincerely and acceptably kept, for the remainder of our Days.*

Question.

What dost thou chiefly learn by these Commandments?

Answer.

I learn two things: My Duty towards God, and my Duty towards my Neighbour.

THE meaning is: I learn by these Commandments, the chief parts of my Duty towards God and Man. By my Neighbour is meant any other Person besides my self; though he be of another Nation and Religion; yea though he be my spiteful and professed Enemy.

Which Commandments, *and Holy Will of God's*, I am to obey and *keep*, and *walk in*, *all the days of my Life*, as was promised in my Name I should do when I was Baptized: And I will henceforward labour to do accordingly.

Question.

What is thy Duty towards God?

Answer.

My Duty towards God, is to believe in him, to, &c.

THE meaning is: 'Tis my indispensable Duty to God, to *believe* him to be the only true God: To be three Persons and but one God. To *fear him*; that is, to be afraid to offend him: To fear him in all actions more than Man; so to fear him, as alway to chuse rather to displease any Man than God.

To love him with all my *Heart*, *Mind*, *Soul*, and *Strength*, is so to love him, as to love nothing equal with him, or above him: *To love him*, so as above all things to desire to please him, and to desire to enjoy him.

To Worship him with my Soul and Body: Inwardly with my Soul, and outwardly with my Body. In Prayer to worship him with an humble Soul, and an humble Body: With the devout affections and humiliations of the Soul, and with the lowly and reverent gestures of my Body.

To give him Thanks for all his Mercies, temporal and spiritual, whether to my Soul or Body, either with reference to this Life, or that to come.

To put my whole Trust in him in all needs, wants and dangers whatever, whether of Soul or Body for deliverance, support,

ſupport, and aid: So to truſt in him as never to ſeek to deliver our ſelves by any unjuſt or unlawful means.

To call upon him in all ſuch needs and dangers for relief and aſſiſtance, by Prayer.

So to *Honour his Holy Name*, as not to uſe it irreverently, vainly, falſely, or wantonly, by any Perjuries, Oaths, or other prophanations of it.

So to *Honour his Word*, as to believe all the parts of it to be true: To perform the conditions, upon which I hope to receive the *Promiſes* there made to me; to obey ſincerely the *Commands* of it, and to get out of the way of the *Threats* of it.

And laſtly, ſo truly and conſcionably to *ſerve* him here in this *Life*, that I may live with him in a life Eternal hereafter.

Queſtion.

Q. What is thy Duty towards thy Neighbour?

Anſwer.

My Duty towards my Neighbour is to love him as, &c.

THE meaning is: So to love all Men, as that we may in all things do unto others as we would they ſhould do unto us, were they in our condition, and we in theirs.

For inſtance, as we are willing to have no evil done to our own *Souls*, ſo to do none to the Souls of others.

As we are willing to have no Evil done to our own Bodies, ſo to do none to the *Bodies* of others.

As we are unwilling to have our own *Goods*, or Poſſeſſions injured by others, ſo to injure no Man's our ſelves.

As we are willing, not to have our own *good Name* taken away by ſlander or evil-ſpeaking, ſo to do ſo to no other Man's.

As we are willing to have our own Needs and Diſtreſſes relieved, ſo to be ready and willing, according to our Ability, to relieve the Needs of others.

To reſpect, ſupport, pray for, and honour our natural Parents, who ſupported us, when we were ſo unable to ſupport our ſelves, that we had periſh'd every moment without them.

To honour, pray for, pay Tribute to, and obey all the lawful Commands of my lawful King; and of thoſe Governours that receive Command and Authority from him.

To reſpect, eſteem, pray for, pay the dues, and obey the Chriſtian Doctrines of all my Spiritual Paſtors, that is, all true Miniſters of God's Word and Sacraments.

To obey and honour, to be diligent and faithful in the Service of my Maſter or Miſtreſs; and not to be ſtubborn and irreverent to them: or to give them ſurly, grumbling, and contradicting Anſwers.

To pay a due regard, eſteem, and honour *to all my Betters*, in Age, Gifts or Eſtate.

To deſire, intend, wiſh, or ſpeak, or act the hurt of no Man.

To be plain and honeſt, juſt and upright in all dealings with any other man.

To cheriſh or keep no grudges, heart-burnings, uncharitable intentions, or deſires of revenge in my breaſt, againſt any man whatever, but to be ready to do good to all men, friends and enemies.

To render to every Man his due; to defraud, ſteal from, or be any way unjuſt to no man.

To keep my Tongue from all evil, bitter, virulent, reproachful, and railing language, even towards them who revile and rail at me.

Alway to ſpeak the truth, or nothing: And in my whole Converſation to hate a Lye, which is ſo hateful to the God of Truth.

To be meek and humble; ſober and temperate, chaſt and pure, both in my Soul and Body.

And in whatſoever State or Calling God ſhall pleaſe to place me, to manage it prudently and conſcionably, diligently and holily to the end of my life; till he ſhall call me to lay aſide my buſineſs here, and enter upon a New World.

Catechiſt.

My good Child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him without his ſpecial Grace, which thou muſt learn at all times to call for by diligent Prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

THE

THE meaning is: That though theſe Commandments of God are to be kept and obeyed moſt ſincerely by us, yet of our ſelves we are not able to keep them, without his Grace: that is, without the gracious Aſſiſtance of his Holy Spirit to enable us, and give us ſtrength to keep them.

Now God will deny his Grace and Aid to none, who faithfully beg, and faithfully uſe it. We muſt therefore diligently employ, and uſe what we *already have*, in labouring to keep his Commands: And we muſt daily beg *more Grace* of God by Prayer; in which we ſhould never leave out that Divine Prayer following, which was taught us by the Saviour of the World.

SECT. IV. *Of the Lord's Prayer.*

The PREFACE.

Our Father which art in Heaven.

THE meaning is: O God, thou art *our Father* as thou haſt created us, and thou art *our Father* as we are made thy Sons by Adoption.

In the firſt Sence, that is, by Creation, all Mankind are thy Children: In the other Sence, we Chriſtians were made thy Children, by our Holy Baptiſm.

Thou haſt, O our Saviour, taught us to call God *Father*, that we may pray with the Affections of a Child, and with the holy Fear and Love of a Child; and rely upon the paternal Care and Bounty of *our Father*, and be encouraged to run to our heavenly *Father*, with all our Needs and our Complaints, as Children do to a Father.

Thou haſt taught us to ſay, *Our Father* (not my Father) that we may learn to pray for others as well as our ſelves; and with a brotherly Affection, beg of *our* common *Father* the ſame Bleſſings for others, which we do for our ſelves.

Thou art *our Father*, and therefore willing to hear us: and as willing to help us. Thou art in Heaven, and therefore able to help us.

Thou

Thou art our Father, O let this endearing compellation, move our Love and win our Obedience. Thou art in Heaven, and that's our proper Country; thither we thy Sons are travelling; there our Inheritance and our Treaſure is; thither we direct our Prayers; exalt and raiſe our Affections, before we come thither.

I. PETITION.

Hallowed be thy Name.

THE meaning is: Let thy Name be ſanctified and adored, praiſed and magnified, honoured and glorified, by me and all Mankind: and that both in Private and in Publick; in our Hearts, Tongues, and Actions.

So that, in this Petition we pray, that God would enable us and others, to confeſs and glorifie him above all, in thought, word and deed.

That we may never diſhonour or prophane his Name; but, as affectionate and obedient Sons, have a reverential Love and Honour for the Name, the Titles and Attributes, and every thing that relates to our Father which is in Heaven.

Thy Kingdom come.

THE meaning is: We pray that his Church may be inlarged, his Goſpel ſpread and propagated; that his *Kingdom of Grace* may come to us here, and his *Kingdom of Glory* may be enjoyed by us hereafter.

We beg too, that God would deſtroy, and pull down the *Kingdom* and Power of Sin and Satan in us; and, inſtead of that, that he would ſet up his *Spiritual Kingdom* there. That, as *King*, he would *Rule* in our Hearts, and make us obedient to his *Laws*: and ſubdue every *rebellious* Luſt or Deſire, Thought or Imagination. That all our Affections being *Subject* to his *Laws* and *Rules*, his Grace may ſo *Reign in us* here, that at laſt we may *Reign with him* in his Glory hereafter.

Thy will be done in Earth, As it is in Heaven.

THE meaning is: We pray that God would enable us and others, to obey his Will, or do what he Commands, with that Love, that Zeal, that Readineſs, that Chear-

Chearfulneſs, that Sincerity, Univerſality and Conſtancy, as may make our Obedience like the Holy Angels above in Heaven.

We pray alſo in this Petition, That we may be enabled not only to do his Will, but that we may ſubmit to his holy Will and his Wiſdom, in all things. That his Will may be done by us, and his Will may be done in us. That ſo, inſtead of murmuring at his Providence, we may humbly ſubmit to, and patiently acquieſce in his Will; and, inſtead of inclineing to do the Will of the Fleſh or the Devil, we may ever chearfully, readily, and faithfully obey his Will, here below, as the Angels do above.

Give us this day our daily bread.

THE meaning is: We pray that God would give us all the Neceſſaries of this Life, Health, Strength, Food and Raiment, and a competent Portion of the good Things of this World. That he would bleſs our lawful Endeavours to this End and Purpoſe.

That ſeeing by our own Induſtry alone we cannot procure the outward Comforts of this Life, he would ſo bleſs that Induſtry, as to give us what may conveniently ſupport and ſuffice us here; and bear our Charges to Heaven.

That ſeeing theſe our Bodies are liable to hunger and thirſt, cold and nakedneſs, inconveniencies and dangers, wearineſs and want, he would by his providential Care, and fatherly Proviſion, ſupply all our Needs, and give us ſuch a portion of Temporal Things, as may enable us with Comfort to do our Duty.

Here then we are taught to beg but for *Bread*; that is, ſuch a competency as our Father ſees fitteſt for us; not for Vanities, Exceſſes, and Superfluities.

Daily bread, this Day; that we may be content with our preſent Portion, and not be anxiouſly, diſtractedly, and diſtruſtfully careful for the Morrow. That as we ſhall need it again to Morrow, ſo we may be put in mind, and invited too, to beg it again to-Morrow.

Our Bread; that is, that which is our own, by lawful Labour, or a lawful Title; and not the Bread of others.

We

We Pray alſo in this Petition, not only for Bodily Bread, but for the Bread, or *Food of the Soul*; that is, the Food of continual *Grace*. For, as the Body cannot ſuſtain it ſelf without daily Food, no neither can the Soul ſuſtain its ſelf, in its daily Temptations, without the conſtant ſupply of Grace.

We therefore beg in this Petition, that God would give us day by day, for the remainder of our Days, all Things neceſſary for our Souls and Bodies.

And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us.

BY Debts and Treſpaſſes, is meant Offences or Sins againſt God. So that the meaning is: We pray, that through the Satisfaction of the Holy Jeſus, we may be acquitted from the Guilt and Puniſhment of all our Sins, whether of Omiſſion or Commiſſion; thought, word or deed; known or ſecret.

But in this Petition here is a caution, or a qualification to be in us, whereby we may be capable of receiving God's Pardon.

As we forgive them that treſpaſs againſt us. That is, as we forgive them that have injured us, ſo freely as not to deſire to revenge our ſelves on them: But, on the contrary, do endeavour ſincerely to love Enemies, and to do good upon all occaſions to them that hate us, whenever they need our relief, or aſſiſtance.

Now although in weightier and conſiderable matters, we may ſeek and ſue for reaſonable Satisfaction for Damages and Injuries, yet if it be not done without rigour, ſpite, malice, and deſires of Revenge, it cannot be lawful for a Chriſtian. If in this ſeeking ſatisfaction, and legal reparation, (where the Loſs and Damage is great and conſiderable) we give way to revengeful Deſires, or do it only to ſatisfie our revengeful Humour, it is ſtill unlawful.

As for the Proſecuting a Malefactor, as Murtherer, Thief, Robber or the like, this is not made utterly unlawful by Chriſt, nor inconſiſtent with the ſafe and devout uſe of this Petition; provided it be not done barely to ſatisfie our own revengeful Humour: But, in obedience to the King,

King, and the Laws who command it; for the good of the Common-wealth, which is injured by the Impunity of Malefactors; for an example to others; and alway with Pity, Compaſſion, and Charity to the Perſon Proſecuted.

For although we may and ought to forgive Injuries done to our ſelves, yet we may not diſpoſe of the Rights of the Prince, and the Community: Beſides, in criminal Caſes the Plea is in the behalf of the King, and not the injured Perſon.

So that (at leaſt) in greater Caſes not to Proſecute, is Diſobedience to the King, a plain Breach of the Laws, and an Act of Injuſtice and Uncharitableneſs to the Community. Further yet, 'tis a known Rule, That the Receiver is as bad as the Thief; and the Acceſſary, in ſome proportion, is puniſhable as the Principal; and the Concealer is certainly an Acceſſary. Though ſtill, when all is done, we ſhould have a very watchful Eye upon our ſelves, that we neither deſire, nor deſign the gratifying our own revengeful Humour, in ſuch Proſecutions; and, to that end, alway labour to ſubdue and mortifie all ſuch vile Affections, as incline us to Revenge.

So that we pray in this Petition, that God would forgive us our Offences againſt him, as we forgive our Brethren, ſo as not to deſire to revenge our ſelves on them here, or that they may fare the worſe for their wrongs toward us in the Day of Judgment.

We Pray alſo in this Petition for the Grace of Charity and Forgiveneſs: That God would vouchſafe us Hearts to forgive others their Offences againſt us, according as we expect forgiveneſs from God: That we may ſee and conſider the eaſie condition of Pardon that is ſet us; to forgive our Brother a few Pence in this Life, to have Ten thouſand Talents forgiven us in the next.

So that this Petition cannot piouſly and ſafely be uſed by us, unleſs we lay aſide all hatred, malice, and deſires of Revenge, towards our Brethren: And if ever, in Caſe of great and conſiderable Damages, we do ſeek for legal Satisfaction, it ought to be without ſuch hatred, ſpite, and intentions of Revenge; and managed with a charitable and friendly temper and diſpoſition toward the Perſon, or elſe it cannot be innocent.

Behold

Behold here the abſolute neceſſity of Humility and Charity, Meekneſs and Self-denial, Forbearance and Forgiveneſs in a Chriſtian, or Diſciple of the Holy Jeſus; who cannot ſo much as ſue rightly for reparation or ſatisfaction for Loſſes and Damages done him by others, unleſs it be without hatred of the Perſon, and for conſiderable Matters, (not for trifles) and without Malice, Spite, Rigour or intentions of Revenge.

And may the good God grant us the Knowledge and the Practice both of the true Chriſtian Charity, and Meekneſs, that by this Character the Holy and Meek Jeſus may diſcern us to be his Sons and Servants: And that the difficulty of this Duty may never diſcourage us from the practice of it; eſpecially conſidering we are undone for all Ages, if we are not forgiven a thouſand times more by God than ever we can forgive our Brother: And conſidering too that we have ſuch glorious Rewards before us, that it is a ſhameleſs Impudence to expect ſo great Glories at a leſs rate than the bearing Chriſt's eaſie Yoke, and light Burthen; at a lower rate than one ſhort, but holy Life here.

And lead us not into temptation.

THE meaning is: We pray that the allurements of the World, the Fleſh, and the Devil, may be ſo reſtrained by God, that if we ſhould by any of them be tempted to ſin againſt him, he will not leave us to be overcome by the temptation, and fall into ſin by it: Or if at any time we ſhall fall into a ſin by their Temptations (which God forbid) we pray that we may not impenitently live in it.

Thus we pray in this Petition, that ſeeing we are neither willing nor able of our ſelves, to reſiſt and overcome their temptations, that God by his Grace would enable us to do it.

That ſeeing we have vile Inclinations, and corrupt Affections of our own, ready to betray us; ſeeing we have a tempting World ready to deceive us; and ſeeing there is a buſie, crafty, watchful Devil, that ſtudies to undoe us; and all of them conſtantly alluring us to Sin, or diſcouraging us from our Chriſtian Duties; we pray that God would not withdraw his Grace from us, ſo as to leave us

to

to be overcome by them: But by the aſſiſtance of that Grace, by being always upon our guard, by holy Reſolutions, and a watchful Spirit, we may be enabled (when we are in danger, and are tempted) to reſiſt, ſubdue, and conquer the Temptation.

In ſhort, we pray in this Petition, that whenever we are tempted, God would pleaſe either to reſtrain the Temptation, or give us Grace to withſtand it.

But deliver us from evil.

THE meaning is: We pray that God would pleaſe to deliver us from all the *Evils* of this Life, and that to come: Eſpecially from the *Evils* to which we are tempted.

That he would deliver us from the *Evil* of Sin, from the *Evil One*, that is, the Devil: From the Power of the Tempter. From all *Evils* and Miſeries of Soul, and Mind, and Body, either temporal, ſpiritual, or eternal, *Evil* Thoughts, *Evil* Words, and *Evil* Actions.

And if in his Wiſdom and Mercy he ſees it fit for us to be our Lot and Portion, to ſuffer ſome *Evils* or Afflictions here in this Life, yet that he will reſerve nothing of his Wrath in ſtore for us in another; but deliver us from an *Evil* Eternity, the unknown *Evils* of the Kingdom of Darkneſs, the intolerable *Evil* of Everlaſting Burnings, which he has prepared for the Devil and his Angels.

The CONCLUSION.

For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

THE meaning is: This is no Petition, but a praiſing and glorifying of God; that we may hence learn not only to pray for what we want, but return him Love, and Praiſe, and Adoration for what we receive, and the end of all may be his Glory.

So that as we begun this Prayer with Hallowed, or Sanctified, and Glorified be thy Name, ſo when we have begged of God all neceſſaries for our Souls and Bodies, we then conclude our Prayers with Praiſes, as it is fit we ſhould.

hine

Thine is the Kingdom. Thou art King, the great King of Heaven and Earth, and we are thy Subjects: Vouchſafe us thy Subjects what we humbly petition for, and beg. Thou haſt commanded us, O our good and great King, to come to thy Throne of Grace and ask; and thou haſt ſaid, Ask and ye ſhall have: Be thou then intreated by us to hear and grant our Petitions.

For thine is the Kingdom, thine is the Soveraignty and Dominion over all the World, and therefore haſt an infinite right to diſpoſe of all things.

Thine is *the Power:* That is, thou art Omnipotent, or able to do all things, and therefore ſure able to grant what we humbly ask and ſue for. It were to no purpoſe to come and ask a thing of him that were not able to beſtow on us what we ſeek for: Here therefore we acknowledge God's infinite Power.

In all Requeſts or Suits, the two chief things to be conſidered in the Perſon we addreſs to, are theſe:

1. That he be *able* to grant us: And,
2. That he be *willing* to grant what we beg for.

Now here in the end of this Prayer, we acknowledge God to be *able* to grant, when we ſay *Thine is the Power:* In the beginning of it, we acknowledge him to be *willing*, when we call him by the endearing name of *our Father*; for what Father will not readily grant a Child what he ſees neceſſary for him?

Laſtly, we not only praiſe God, by aſcribing to him the *Kingdom* and Dominion over all the World, and by aſcribing to him the *Power* of being able to do all things, but by aſcribing to him all *Glory* and Honour. And this alſo is neceſſary in all our Petitions, not only becauſe God ſays, *Them that honour me I will honour*, 1 Sam. 2. 30. but becauſe the right end of our Prayers ſhould be the Glory of God.

Thine is the Glory: To thee we give Honour, Praiſe, and Adoration in theſe and all our Devotions; and if thou pleaſe to anſwer to our Petitions, and grant what we beg, to thee ſhall be returned the Praiſe and Glory for all Ages.

Amen.

By *Amen*, we declare our firm Belief that he *can* grant us what we pray for, and our earneſt Hope, and fervent

vent Deſire that he *will* do it, for the ſake of him, *in whom all the Promiſes are Yea and Amen*, even the Lord Jeſus.

Queſtion.

What deſireſt thou of God in this Prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who, &c.

THE meaning is: I deſire God, who is my *Heavenly* and compaſſionate *Father*, and from whom every good and perfect gift comes, and from whom alone I have *Grace* and Strength to do my Duty, that I may *Worſhip him* aright, when I ſay, *Hallowed be thy Name.*

I deſire Grace to *ſerve him* ſincerely and acceptably here, and the favour to enjoy him for ever hereafter in Glory, by Praying that his Kingdom of Grace may come to us here, and we may come to his Kingdom of Glory hereafter. This we do when we ſay, *Thy Kingdom come.*

We deſire that we may *obey him as we ought to do*, and (in acceptable degrees and meaſures) as the Holy Angels do in Heaven, when we ſay, *Thy Will be done in Earth as it is in Heaven.*

We pray unto God to ſend us all things needful both for our Souls and Bodies, when we ſay, *Give us this day our daily Bread.*

We requeſt him to *be Merciful to us and forgive us our Sins*, when we ſay, *And forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us.*

We pray that he will *pleaſe to ſave and deliver us, in all dangers Ghoſtly and Bodily*, when we ſay, *Lead us not into Temptation.*

We requeſt him *to keep us from all Sin and Wickedneſs, from our Ghoſtly Enemy, and from Everlaſting Death*, when we ſay, *Deliver us from Evil.*

And this upon our faithful Induſtry, and ſincere endeavour and labour; and our conſtant petitioning and begging his Grace, we are to *truſt he will do* for us. This we know he can do, for his *Kingdom* and *Power* is infinite: And this we truſt he will do, for the *glory* of his Mercy and Goodneſs. *Amen.*

SECT.

SECT. V. *Of the Sacraments.*

Queſtion.

HOW many Sacraments hath Chriſt ordained, &c.

Anſwer.

Two only, as generally neceſſary to Salvation, &c.

THE meaning is: A Sacrament ſignifies a Holy Rite, or Ordinance, uſed in the Service of God. Now Chriſt, when he was upon Earth, ordered that two Sacraments only ſhould be neceſſary to be received by all Men in general that would attain Salvation.

Now as all Mankind are firſt Born, and then grow up to full Stature: So by the firſt Sacrament of Baptiſm we are new Born, and are received into Chriſt's Church: And by the Sacrament of the Lord's Supper we are nouriſhed to Salvation.

Again we are Born but once, but we are nouriſhed daily: So in this caſe we are baptized but once, Born anew but once; but we receive the other Sacrament of the Lord's Supper frequently, as we have frequent need of Nouriſhment.

Two Sacraments then Chriſt ordained, as the *Seals* of that *Gracious Covenant*, which through him was made between God and us; and as the means by which his Merits ſhould be conveyed and made over to us, and to all Believers to the end of the World: And therefore neceſſary to all Believers in general.

'Tis true, God can ſave if he pleaſe without them: But ſeeing theſe are the *Seals of the Covenant of Grace*, (and what that is we ſhall ſee preſently) and the ordinary inſtrumental means of Salvation; wilfully to neglect them, or want them when they may be had, is to neglect God's Ordinance, to diſobey his Command, and a manifeſt hazard of our own Salvation.

Some there are that have five Sacraments more; as, Confirmation, Confeſſion, Ordination, Marriage, and Extream Unction.

Unction. Now although our Church retains of all theſe as much as is neceſſary, or uſeful, and truly primitive; yet theſe two, Baptiſm and the Lord's Supper, only were by Chriſt made neceſſary for all Men in general to Salvation.

Queſtion.

What meaneſt thou by this Word Sacrament?

Anſwer.

I mean an outward viſible ſign of an inward, &c.

THE meaning is: A Sacrament is an *outward Sign* of an *inward Grace* and Favour. Thus for Inſtance in the Sacrament of Baptiſm, the baptizing the Perſon with Water (in the Name of the Father, Son, and Holy Ghoſt) that is the outward Sign; but then the inward and ſpiritual Grace and Favour is this, That we receive pardon of Sin, and Grace (or Strength to do our duty) and are made God's Children, and have a right to Glory. Which we ſhall not fail of if we ſincerely perform the Conditions that are required on our part.

So that a Sacrament (I ſay) is an outward Sign of an inward Favour beſtown on us. And not only ſo, but 'tis alſo a *means and inſtrument* of conveying that Favour to us; and beſides that 'tis a *Pledge or Token* of aſſurance that God has admitted us to his Favour, and his Love, and received us into the Covenant of Grace. Of which Covenant, if we perform our part, God will moſt ſurely perform his.

Queſtion.

How many Parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſign, and the inward ſpiritual Grace.

THE meaning is; In both theſe Sacraments (as we ſaid before) there is an outward part or ſign to be ſeen by the Eye; and an inward Grace and Favour to be received by Faith. Thus (as we ſaid) for inſtance in Baptiſm, the outward part to be ſeen by the Eye is the waſhing with Water, (*in the name of the Father*, &c.) The inward Favour is this, That we are made Heirs of Chriſt's Kingdom,

dom, and received into the Covenant of Grace. Which Covenant of Grace is; God promises Pardon of Sin, Grace here, and Glory hereafter, if we perform our Conditions of the Covenant: which are, Faith, Repentance, and a sincere Obedience.

Question.

What is the outward visible Sign or Form in Baptism?

Answer.

Water: Wherein the Person is baptized, In the, &c.

THE meaning is plain: That the outward sign in Baptism to be seen by the Eye, is Water; with which, according to Christ's Command, (*Matth.* 28. 19.) we are baptized *in the name of the Father*, &c. And being so baptized, we are then made Heirs of the Kingdom of Heaven: The guilt of original Sin is washed away: We are received into the Family of our Saviour, and if (while we continue in that Family) we believe firmly in Christ, repent of our Sins, and obey him, we shall not miss of that Inheritance to which we were then Intituled.

Question.

What is the inward and spiritual Grace?

Answer.

A Death unto Sin, and a new Birth unto, Righteousness, &c.

THE meaning is: Before Baptism, we were guilty of Original Sin, and liable to the Wrath of God: But by Baptism the guilt of Original Sin is pardoned, we are dead to Sin, and we receive a new Birth unto Righteousness: That is, we are endued with strength and ability to *live righteously*, if we will diligently and faithfully make use of the Grace of God given us, and humbly beg for more; we are restored, and admitted to God's Favour, and have a title given us to glory in Heaven.

This is the benefit of our Baptism, this is the Inward and Spiritual Grace. The Guilt (I say it again) of Original Sin is pardoned and done away; we receive Strength and Power to live righteously, in acceptable and evangelical degrees and measures; we are admitted into the Covenant

Covenant of Grace, and are intituled to the Kingdom of Glory. But then there is ſomething to be performed on our part, and that follows in the next Queſtion and Anſwer.

Queſtion.

What is required of Perſons to be baptized?

Anſwer.

Repentance, whereby they forſake Sin: and Faith, &c.

THE meaning is: That Perſons to be baptized are to promiſe to diſcharge their Conditions of the Covenant of Grace, which are, *Faith and Repentance: Faith*, or a firm Belief of Chriſt and his Goſpel, ſo as to live in a *holy Obedience* to it: And *Repentance*, that is, of renouncing and forſaking all Sin and Vice.

Now Perſons of Age, and years of Diſcretion, are to declare this *Faith* in Jeſus, and this *Repentance* themſelves when they are baptized; and to declare their purpoſes and reſolutions of obeying Chriſt: Which ſeeing Infants are not able to do themſelves, it is very fit it ſhould be done for them by the Mouth of others; even thoſe who bring them to Baptiſm: Which Promiſe nevertheleſs, when they come to Age and Knowledge, they are to take upon themſelves, and are bound to perform, and ſtick to, if they hope to receive and enjoy the benefits of their Baptiſm. As we ſhall ſee preſently.

Queſtion.

Why then are Infants baptized, when by reaſon of, &c.

Anſwer.

Becauſe they promiſe them both by their Sureties, &c.

THE meaning is: They promiſe this *Repentance*, and this *Faith*, which is to be ſhewn by a holy *Obedience*, by their Sureties, by their Mouths; which Promiſe if they will themſelves faithfully ſtand to, and take upon themſelves when they come to Knowledge, they ſhall receive all the Benefits that can be conveyed by the Holy Sacrament of Baptiſm: Their Baptiſm ſhall be as effectual, or

in

in as full Power, Force, and Vertue, as any advantageous Bargain, which was, or could be made for them, by their Truſtees or Guardians, when they were under Age; and if they perſevere in this Faith, and this Obedience, ſhall not fail to receive their Crown and Kingdom.

But yet notwithſtanding all this, this is the great Objection made by the Anabaptiſts, againſt baptizing Infants, That they do not believe; can underſtand nothing of the Chriſtian Religion, nor promiſe *Faith*, or *Repentance*, or *Obedience* for the future.

I ſhall therefore in a word or two (as we paſs along) ſhew, that Infants are to be Baptized, from Scripture (although it be not commanded there in expreſs Words,) from the Practice of the Church of Chriſt, and from Reaſon.

1. As to Scripture: That command given to the Apoſtles to baptize all Nations (who are no where forbidden to baptize the Children of Chriſtian Parents) ſeems to look favourably enough this way.

"Thus when we read of a whole City, as *Samaria*; or "a Family, as the Jaylor's, and *Criſpus*'s, and *Stephanas*'s, "baptized, though none be expreſſed to be baptized, but "thoſe that believed; yet, what other can be thought, "but that even the Children alſo of theſe Believers, if they "had any in their Town or Family, were baptized? Since "it was agreeable with the Jewiſh Baptiſm (wherein our "Saviour's was founded, and from which, in that particu-"lar it is never ſaid in the leaſt to have differed) to re-"ceive to Proſelytiſm by Baptiſm, the Infants of thoſe "that were converted and baptized, as well as the Con-"verts themſelves.

2. The Scripture ſeems rather to command it, St. *Mark* x. 14. *Suffer little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of God.* Which intimates, that their coming to him was for entrance into that Kingdom, and to be made Members of his Church. And what, ſhall we forbid theſe to be brought to Chriſt, to come to him, whom he calls? God forbid.

3. 'Tis ſaid, *Acts* ij. 38, 39. *That Peter ſaid unto them, Repent, and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift*

of

of the Holy Ghoſt: For the Promiſe is unto you and your Children.

When he here bad the Parents be baptized for the Remiſſion of Sins, can it be thought his meaning was, That the Children ſhould rather go without *Remiſſion*, than have Baptiſm? as if he had *ſome* compaſſion indeed for the Parents, but *none* for the Children. Ay, but he bids them Repent, which Children could not do. 'Tis hard-heartedneſs indeed, and that to a high degree, for want of that Duty, which they have not need, nor ability to perform, to deprive them of that Benefit which they have need of, and capability to receive; to deny them the means of being made partakers of the Holy Ghoſt; who, as they do not act Repentance, ſo they need not to repent; and need not to repent, becauſe they act no Sin.

4. To mention (among others) but one Scripture more, 1 *Cor.* vij. 14. *For the unbelieving Husband is ſanctified by the Wife, and the unbelieving Wife is ſanctified by the Husband: elſe were your Children unclean, but now are they holy.* If Children of a believing Parent are Holy, ſurely then they have a right to Baptiſm: For none can be ſaid to be Holy without the Merits of Chriſt, and Baptiſm is the way to apply and convey Chriſt's Merits to us. Now that Infants of Chriſtian Parents, ſhould have a right to Chriſt's Merits and Holineſs, and yet no right to the means of conveying them, is not to be ſuppoſed.

As for what the Anabaptiſts object from St. *Matthew* xxviij. 19, 20. that 'tis ſaid, *Teach all Nations and baptize them*, it makes little or nothing for them, but rather againſt them. For (1.) the word *Teach* is after the word *Baptizing*, as well as before it, and that makes the Caſe *even*. But, (2.) the exact rendring of the place is this: *Go ye therefore and make Diſciples of all Nations, baptizing them, In the Name*, &c. *teaching them to obſerve all things*, &c. Now 'tis certain, there were Three things formerly in Uſe in the Jewiſh Church, for the admitting of Diſciples, *viz. Circumciſion, Sacrifice* and *Baptiſm*; and our Saviour did lay aſide the Two former, Circumciſion and Sacrifice, and did think fit only to continue the latter, namely Baptiſm. "Now put the Caſe he had continued "Circumciſion to be the only Ceremony to be uſed in his

See Walker's *Modeſt Plea for Infants Baptiſm*, cap. 30. Sect. 15.

"Church for the admitting of Diſci-
"ples, and had laid aſide Sacrifice and
"Baptiſm; and that inſtead of ſaying,
"*Go ye therefore, and make Diſciples of*
"*all Nations, baptizing them*, &c. he had
"ſaid, *Go ye therefore, and make Diſci-*
"*ples of all Nations, circumciſing them*, &c. who that remem-
"bred that Infants, as well as others, had uſually in that
"Caſe been circumciſed, would ever have interpreted his
"Words, to the excluding of Infants from Circumciſion, or
"ever have once imagined or phanſied any other, but that
"Children ſhould now, and henceforth, as well as for-
"merly, be circumciſed. Even ſo now our Saviour having
"diſcontinued *Circumciſion* and *Sacrifice*, and continued
"*Baptiſm* alone, to be the Sacrament of the initiation of
"Diſciples into his Church; who that remembers that it
"was the uſe before our Saviour's time, to admit Infants
"into the Church by Baptiſm, can imagine any other, but
"that his mind was, they ſhould ſtill be ſo admitted? or
"but rationally phanſie, that in ſaying, *Make Diſciples of*
"*all Nations, baptizing them*, he meant to exclude Infants
"from Baptiſm?

II. As to the Practice of the Catholick Church. 'Tis now above Sixteen hundred and fifty Years ago ſince our Saviour, after he had wrought out our Redemption, aſcended up to Heaven. And in every Age of the Church, home to the very Age wherein the Apoſtles lived, Church-Hiſtories tell us, it was the Practice of the Church of Chriſt, to Baptize the Children of Chriſtian Parents; which has been continued to this Day. So that this Cuſtom is Catholick or Univerſal in point of *Time*.

And no leſs Univerſal or Catholick is it in point of *Place*: For all Parts of the Church Militant on Earth (excepting the few *Anabaptiſts* of this and the laſt Age) ever did, and ſtill do Baptize their Infants: All Parts, both of the Eaſtern and Weſtern Church; the Church of *England*; the Church of *Rome*; the *Greek* Church; all that vaſt number of Chriſtians, that now inhabit in or near that Country where our Saviour was pleaſed to live, when he was here on Earth; all thoſe of *Ruſſia* and *Moſcovy*, who, as themſelves ſay, received their Religion from St. *Andrew*;

all

all thoſe of *India*, who were converted to Chriſtianity by the Preaching of St. *Thomas*; all that ſort of Chriſtians called *Jacobites*, who inhabit in *Syria*, *Meſopotamia*, *Babylon* and *Palæſtine*, and under other Titles are ſaid to be ſpread abroad in Forty Kingdoms; all the *Cophti*, or Chriſtians in *Ægypt*, where Religion was planted in the Apoſtles Days; all the *Habaſſine* Chriſtians inhabiting the Midland of *Africa*; all the *Armenian* Chriſtians ſpread in Multitudes over the *Turkiſh* Empire; the *Maronites*, a Sort of Chriſtians inhabiting *Aleppo*, *Damaſcus*, and *Mount Libanus* and elſewhere, all conſent for the baptizing their Infants.

To which I might add, nearer Home, all the Proteſtant Churches, as appears by the Harmony of the Confeſſions of *Helvetia*, *Bohemia*, *Belgia*, *Auſpurg*, *Swedeland*, *Wittemberg*, *Saxony*, and the *French* Confeſſion, all unanimouſly declaring for Baptizing Infants. Thus much for the Practice of the Church.

III. A word or Two from Reaſon. Infants of Old in the Church of the *Jews* (which was the true Church before Chriſt's coming) were in Covenant with God; which was a bleſſed Privilege and Favour: And what? have we loſt any Privilege by Chriſt's coming? any Favour by our Redeemer? any Mercy by the coming of the Holy Jeſus, the great lover of Souls? 'Tis Blaſphemy to ſay it, when we have got ſo many. They were by Circumciſion in Covenant with God, at Eight Days old; and are we ſuch loſers by Chriſt's coming, that our Infants ſhall not be received into Covenant with God? Is it to be imagined, that our Saviour took away this Privilege? No ſurely. Beſides, St. *Paul*'s Anſwer in a Controverſie once was this, 1 *Cor.* xi. 17. *If any man ſeem to be contentious, we have no ſuch cuſtom, neither the Churches of God.* So may we very fitly ſay in this Caſe; If any that name the Name of Chriſt, refuſe to Baptize their Infants, and *ſeem to be contentious*, we have no ſuch Cuſtom, neither the Churches of God.

Again, it may very rationally be asked, What, have Infants of Chriſtian Parents no Privileges at all, above the Infants of Heathens? Muſt our Infants be Strangers to the Covenant of Promiſe, till they enter by choice

and diſputation, as the Children of Heathens may? No ſurely. St. *Paul* ſays, *Elſe were your Children unclean, but now are they holy*: And St. *Peter* ſays, *Acts* ij. *The Promiſe is to you and your Children*: And therefore, if they have a Right to the Covenant of Promiſe, ſurely they muſt have a Right to the Seal of that Covenant, which is Baptiſm.

Laſtly, we may reaſonably ask, What, are there no Babes in Chriſt? Are all ſtrong Men? Can the Blood of Chriſt do Infants no good? Is there in them no Original Sin to be cleanſed? Or cannot the Blood of Chriſt cleanſe it? God forbid. What, no Lambs in Chriſt's Flock? Are all old Sheep that make up the Fold of which he is Shepherd? All this is unreaſonable to ſuppoſe. But thus much in few words, touching Infant Baptiſm, from *Scripture*, from the *Practice of the Church*, and from *Reaſon*. But to return.

Well then, the firſt of the Two Sacraments, ordained by Chriſt, and by him made neceſſary for all Men in general, to Salvation, is the Sacrament of Baptiſm. In this Sacrament there is an *outward viſible Sign*, and that is the waſhing the Perſon with Water, *In the Name of the Father*, &c. The inward Grace and Favour is, that the Guilt of Original Sin is waſhed away: We have *Grace*, that is, Power and ſtrength given us to live the new Life of Righteouſneſs, in acceptable degrees and meaſures: We are reſtored to God's Favour; are received into the Covenant of Grace, made Members of Chriſt, Children of God, and Heirs to Glory. And all this upon condition, that we do afterward ſincerely and conſcionably perform our part of that Covenant; which is Faith, Repentance, and Obedience to the Will of God.

Now although this was promiſed in our Name by others when we were baptized, becauſe we could then promiſe nothing our ſelves, yet being now come to knowledge, we are thankfully to take theſe advantageous Terms upon our ſelves, and perform theſe Conditions of Faith, Repentance, and a holy Love and Obedience: Then, according to God's Promiſe, we ſhall not fail of the Benefits of Baptiſm. But if we perſevere in this Faith and Obedience to the end of our Life, we ſhall, through Chriſt, find that we were truly made Heirs of his Kingdom in Baptiſm;

Baptiſm; and from his Kingdom of Grace here, paſs to his Kingdom of Glory, for all futurity.

And thus much of the Holy Sacrament of Baptiſm.

Of the Lord's Supper.

Queſtion.

WHY was the Sacrament of the Lord's Supper ordained?

Anſwer.

For the continual remembrance of the ſacrifice, &c.

THE meaning is: Our Bleſſed Saviour, beſides the Sacrament of Baptiſm, was pleaſed to inſtitute One Sacrament more, which is neceſſary to Salvation, for all Men in general, where it can be had.

By the Sacrament of *Baptiſm* we are entred into Chriſt's Church, and admitted to his Favour. We are born again of Water, and of the Holy Ghoſt. By the Sacrament of the *Lord's Supper* we are nouriſhed up in our Chriſtian Faith! we commemorate the Death and Sufferings of our Saviour; we receive his Body and Blood to all intents and purpoſes whatever, to which he did ſpeak them ſo to be, and to which he meant them, and deſigned them to us.

In the Sacrament of *Baptiſm* we were firſt admitted into the Covenant of Grace with God, before we knew it: In the Sacrament now of the *Lord's Supper*, we our ſelves in our own Perſons, ratifie and confirm this gracious Covenant, being come to knowledge: And as, ſince our Baptiſm, we have too often broken our part of that Covenant, ſo we come humbly *here* to renew it with our God and Saviour. The Sacrament therefore of Baptiſm is to be adminiſtred (as we ſaid) but once; this being our Newbirth, and we are born but once. But then the Sacrament of the Lord's Supper is adminiſtred often, becauſe we have need of conſtant Nouriſhment, though we are born but once. We are admitted into the Covenant of Grace but once *ſolemnly*, and that is in our Baptiſm; but then, as we break it often (too often) ſo we have need

to renew it often; and that is done (if we come) aright in the Sacrament of the Lord's Supper.

Well then, Two things this other Sacrament of the Lord's Supper was ordained for: (1.) For a continual remembrance of the Sacrifice of Chriſt's Death. That as our Saviour offered up himſelf upon the Croſs a Sacrifice for the Sins of the World, ſo in this Sacrament we *ſhew forth this his death till he come*; we have a lively repreſentation of that Sacrifice, and he himſelf is effectually and *really*, but ſpiritually, given and exhibited to all worthy Communicants. And,

(2.) It was appointed for *a Seal or Confirmation*, and *renewing of that Covenant of Grace*, which God made with us, in and by Chriſt Jeſus: which is the great Benefit we receive by his Death. 'Tis true, we were (as I ſaid) admitted into this Covenant by Baptiſm; and 'tis as true, that we have ſince that time, by Diſobedience, broken our part of it: But here we are graciouſly admitted to confirm it; we renew it here. Here we come to own that though we are Sinners, yet we are no Apoſtates; have not fallen from the Chriſtian Faith. Here we come ſolemnly to own our Crucified Maſter; and to declare, that as we were admitted into a gracious Covenant with God in Baptiſm, ſo we now deſire to confirm it, deſire to renew it; humbly deſire to receive the benefit of it to all Ages.

So that by coming to this laſt Sacrament of the Lord's Supper, for the conſtant remembrance of his Death for us, for the real and effectual receiving him; and for a renewing of the Covenant of Grace with God, we ſolemnly own whoſe we are, to whom we belong, what Religion we are Profeſſors of. We here moſt ſolemnly diſtinguiſh our ſelves from *Jews*, *Infidels*, and *Mahometans*. We come to own and evidence ſolemnly to God, and the World, whoſe Name we profeſs and own, and upon whoſe account 'tis we hope Salvation. We come to own, for whoſe Death and Sufferings-ſake 'tis that we do humbly expect and hope to be bleſſed for ever, happy for ever, ſecure for ever, ſo ſit down in peace and glory for ever. We ſhew by frequenting it, upon whoſe account 'tis we humbly hope to be ſafe then, when the whole World ſhall be in Flames, and the Earth, with the Works thereof, ſhall be burnt up. Here

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we come ſolemnly to own upon whoſe account 'tis we hope to have all our Prayers heard; and to have our Obedience (though imperfect) accepted, and all our religious Actions and Inſtances of Duty to be united to his Merits and his Interceſſion.

Queſtion.

What is the outward part or ſign of the Lord's Supper?

Anſwer.

Bread and Wine which the Lord hath commanded, &c.

THE meaning is: As the outward part or ſign in the One Sacrament, is Water, wherein the Perſon is Baptized, *In the Name*, &c. So the outward part or ſign of the Other Sacrament is Bread and Wine.

Here now an ill Perſon may ſay, 'Tis ſtrange there ſhould be ſo much in pouring a little Water on an Infant, and in eating and drinking a little conſecrated Bread and Wine. To this I anſwer; This is a great inſtance of our Lord's Love and Tenderneſs, and Mercy to us, that he would enjoin us no ſuch painful, troubleſom, and chargeable ways of Service of him, as were in the *Jewiſh* Church, when That was the true Church.

Their Circumciſion was a *painful* way of admitting them into Covenant with God. *Their* Bullocks, Sheep, Goats and Lambs, were offered up in *Sacrifice* to him. But our Bleſſed Jeſus requires of us no ſuch expenſive and painful *Rites* and *Sacrifices* in his Service, and his Worſhip.

No, he will pleaſe to admit us into Covenant with him, into his Church, and his Favour, by being *Baptized* with Water, *In the name*, &c. if we afterward ſincerely ſtand to our Conditions of Faith, Repentance, and Obedience; theſe eaſie and reaſonable terms.

Then again, in the other Sacrament of the *Lord's Supper*, he permits and invites us to renew this Covenant, and injoyns us to remember the Death and Sufferings of him our Maſter, not by any *painful*, *troubleſom*, *chargeable* ways of Sacrifice, or the like; but by coming with *Faith* and *Repentance*, *Charity* and *Devotion* to his holy Table, there to

Feaſt together on his Body and Blood, repreſented and exhibited to us, by Bread and Wine.

Queſtion.

What is the inward part or thing ſignified?

Anſwer.

The Body and Blood of Chriſt, which are verily, &c.

THE meaning is: As Bread and Wine are the *outward parts* or ſigns of the *Lord's Supper* to be ſeen by the Eye, ſo the *thing ſignified, or inward part*, is this: All faithful receivers do after a ſpiritual manner feed on the Body and Blood of Chriſt, as truly and *really* as they do on the Bread and Wine.

They are by this heavenly Duty united more cloſely to him. They behold in the *broken* Bread, his *Body broken* on the Croſs for us. They behold and ſee repreſented in the *Wine poured out*, his Blood *ſhed* for us. Having beheld this, they then truly, ſpiritually, and effectually receive the Body and Blood of Jeſus in this Supper; that is, their crucified Saviour is *really* exhibited and given to the Souls of all faithful Communicants; all the benefits of his Death and Sufferings conveyed to them.

Queſtion.

What are the Benefits whereof we are made partakers thereby?

Anſwer.

The ſtrengthening and refreſhing of our Souls, by, &c.

THE meaning is: That all penitent, faithful, ſincerely worthy Communicants, are, by the receiving of the body and blood of our Saviour, *ſtrengthened* and *refreſhed* both. They are *ſtrengthened*, by the Grace of God hereby conveyed to them; and they are *refreſhed*, by the comfortable hope of Pardon, and of being admitted to his Favour. Thus

By this heavenly Duty their Faith is *ſtrengthened*, by beholding the lively repreſentation of their crucified Saviour's Body broken, and Blood ſhed before their Eyes.

By

By this Duty their Hope is *ſtrengthened*, when they ſee before them what great Things Chriſt has done and ſuffered for their Salvation: how willing he is to be reconciled, and that now there is nothing wanting to their Pardon and Salvation, but a ſincere Repentance, Reformation, and a perſevering new Obedience.

By this Duty their *Love to God* is *ſtrengthened*, by conſidering and beholding his Love to them, in ſending his Son to die for their Sins; and by beholding the *Love of Jeſus*, in laying down his Life for their Redemption.

By this Holy Duty their *Love and Charity* towards each other is *ſtrengthened*: when we conſider how freely Chriſt laid down his Life for us all, and that we are all Members of his Body, how muſt this needs unite us with Peace and Love, as we are Travelling on together to Jeſus and *Jeruſalem*.

By this Duty our *Repentance* would be *ſtrengthened*; and made more ſerious, deep, and perſevering, when we behold what bitter ſufferings our Iniquities brought our Jeſus to, and in theſe ſufferings behold the great hatred of God to Sin.

By this Duty our reſolutions of Obedience would be *ſtrengthened*: For as the Repreſentation of the ſufferings of our deareſt Lord for our Intereſt, would encreaſe our *Love*, ſo would that *Love* fix and endear our Obedience.

By the frequent and devout performance of this Duty, our Souls would, through the Grace of God then conveyed to them in it, be *ſtrengthned* in a lively and *active Faith*, in a *Seraphick Love*, in *Divine Obedience*, and in a *Primitive Piety*.

As in this Duty our Sonls are thus ſtrengthened, ſo are they *refreſhed* too by the comfortable Apprehenſions of having renewed the *Covenant* of Grace with our God and Saviour; to the *Conditions* of which, if we ſincerely ſtand on our part, we are certainly intituled to Heaven, and Glory, and Immortality. We are *refreſhed* (as we before intimated) by the comfortable Hopes of Pardon of Sin, and of being reſtored to the Divine Favour; which we certainly then are, if we fail not of our part. Theſe are *ſtrengthenings* and *refreſhings* of the Soul, as great as any that can be given to the Body, by Bread and Wine.

Queſtion.

What is required of them who come to the Lord's Supper?

Anſwer.

To examine themſelves, whether they repent, &c.

THE meaning is: All that come to this Sacrament, if they hope to feaſt comfortably on the Body and Blood of their Saviour, and to partake of all the Benefits of his Death and Sufferings, are to come duly prepared: And, to that end, are (as the Apoſtle adviſes, 1 *Cor.* 11. 28.) to examine themſelves.

Now this Examination is chiefly to be touching theſe Five things, which are here ſummed up together in this Anſwer. (1.) Touching their *Repentance.* (2.) Touching their Reſolutions of a new Life, or *Obedience.* (3.) Touching their *Faith.* (4.) Touching their *Charity.* (5.) Touching their *Thankfulneſs* and *Devotion.*

(1.) *Touching their Repentance.* Repentance in ſhort is this; A change of Life, a turning from Sin to God, with Confeſſion and Contrition; a laſting, durable State of new Life and Reformation.

(2.) Touching Reſolutions of a *new Life* and *Obedience.* That is, a future, ſincere, univerſal, conſtant, and perſevering diſcharge of all known Duty to our God, our Selves, and Neighbours: and where at any time we fail of Perfection, through Infirmity, there inſtantly to riſe again, by Repentance, a greater diligence and watchfulneſs.

(3.) Touching *our Faith.* Faith in ſhort is this: Such a belief of Jeſus Chriſt and his Goſpel as makes us ſincerely obedient to his Laws, and to live accordingly. We are to come with Faith in God's Mercy, that is, ſtedfaſtly believing, that for the ſake of our Saviour, our God will not fail to be reconciled to us upon Repentance, Reformation, and a perſevering future Obedience.

(4.) Touching *our Charity.* Charity in brief is this, A ſincere Love of God, and of our Neighbour for God's ſake. Now this Charity is to ſhew its ſelf to our Neighbour, in a readineſs to *Give* and *Forgive.* To *forgive* Injuries, that is, all leſſer and more inconſiderable Injuries, ſo

as

as to ſeek no ſatisfaction: In greater inſtances, or in conſiderable and inſupportable matters, though we may ſeek for legal Reparation from the injurious Perſon, yet we are ſo far to forgive, as not to ſeek it with ſpite, and rigour, and malice, and hatred, and with deſigns of gratifying our revengeful Humour. But ſtill to carry a treatable and friendly, a Chriſtian and charitable Diſpoſition toward the Perſon: And to be ready to make ſatisfaction to, and to ſeek a reconciliation with them, whom we have injured.

In *giving* to them that need; and in this holy Sacrament never to appear before the Lord empty. In ſhort, to be charitably inclined to all Men, not only our Friends, but even our bittereſt Enemies; and not to be hindred from it by the difficulty of the Duty, conſidering the Example of our Maſter, and the Crown before us.

(5.) Touching *our Thankfulneſs and Devotion.* That is, to come to theſe holy Myſteries, with a thankful remembrance of Chriſt's aſtoniſhing and moſt endearing Love, in dying for us: with a Heart, and Soul, and Mouth full of Thanks, and Praiſes, and Zeal, and Devotion, Divine Love, and purpoſes of Obedience; full of the moſt affectionate admiration, that our God and Saviour ſhould do ſo much more for us fallen Men, than he did for the fallen Angels.

As for that *unworthineſs* the Apoſtle ſpeaks of, in not *diſcerning the Lord's body*, that conſiſts in theſe Four Things.

(1.) In not diſcerning it by Faith, from a common meal, or from common food: Not diſcerning Chriſt's body in the conſecrated bread, and Chriſt's blood in the conſecrated wine.

(2) In not by Faith diſcerning this holy Sacrament from the Jewiſh Paſſover, as ſome of the half converted *Jews* did not.

(3.) In not diſcerning Chriſt's body and blood in the conſecrated bread and wine, ſo as to come to it irreverently.

(4.) Not ſo to diſcern Chriſt's body, as to come to it with a remaining affection to ſin: with a known willful ſin unrepented of, unreſolved againſt, particularly hatred and malice.

Theſe

Theſe are the chief parts of unworthineſs.

So that if we examine our ſelves touching the Five things mentioned, (1.) Repentance, (2.) Faith in the Holy Jeſus, (3.) Reſolutions of a Chriſtian Life and a new Obedience, (4.) Our Charity, (5.) Our Thankfulneſs and Devotion; and find them in the Soul, though in lower degrees and meaſures; yet if we find there withal, deſires of having them greater, let us not then fear of eating and drinking our own Damnation, but ever come with a holy, chearful, humble and devout heart to this moſt heavenly Duty.

Thus have I briefly explained the Nature, and the meaning, and the benefits of the Two Sacraments, which are neceſſary for all men in general to Salvation: and which our bleſſed Saviour, a little before he left this lower World, appointed and ordered to be continued by us in his Church, to the Worlds end; to be diſpenſed by the Miniſters of the Goſpel, to all believers, as the ordinary way and means to keep us in Covenant with him, and to convey Grace to his People. Accordingly he has appointed, and ſet apart a whole Order of Men, in ſucceſſion down from the Apoſtles, to adminiſter the Word, and both theſe Sacraments, to all faithful People, till his ſecond coming to judge the World.

The *Firſt* of theſe, I mean *Baptiſm*, is the Sacrament by which we are admitted into his Church: the *Second* of theſe the *Lord's Supper*, is the Sacrament by which we ſolemnly and thankfully own our having been ſo.

The *Firſt* of theſe is the Sacrament by which we are admitted to the Favour of our God and Saviour; the *Second*, is that Sacrament by which we are to continue our ſelves in that Favour.

Again, The *Firſt* of theſe is the Sacrament by which we are admitted and received into the Covenant of Grace, before we knew it; the *Second* of theſe is the Sacrament by which we renew and confirm this gracious Covenant with our God and Saviour.

The *Firſt* of theſe the Sacrament by which we have a Title given us to a Kingdom of Glory; the *Second* is the Sacrament to which God mercifully invites us to ratifie, confirm and renew that Title of ours to a Crown of Life.

The *Firſt* of theſe the Sacrament by which we are *new-born* to Righteouſneſs; the *Second* of them is the Sacrament by which we are *nouriſhed up* in it.

The

The *Firſt* of theſe the Sacrament by which we are *made* Chriſtians, or Diſciples of the Holy Jeſus; the other, the Sacrament by which we ſolemnly *declare and own* our ſelves to be ſo.

The *Firſt* of theſe the Sacrament by which we *begin* our journey for Heaven and Immortality; the *Second* of them the Sacrament by which we *continue* it onward to the end of our days.

To conclude, ſeeing the firſt Sacrament, that of Baptiſm, was adminiſtred to us in our Infancy, before we knew it; and we are now come to the knowledge of it, far be it from us to withdraw our ſelves from the other Sacrament of our Lord's Supper, leſt we be found in any degrees to have *renounced* or *deſpiſed* our *Baptiſm*; or to have *renounced* or *neglected the Communion of Saints*. But as we happily *begun* for Heaven and Immortality, by the *Waters of Regeneration*, ſo let us by our conſtant preparation, to receive the *blood of the Covenant*, and to attend on theſe holy Myſteries, *keep pace* with our Lord to the end of this *our Pilgrimage* here, till we come to meet him in his Kingdom.

And ſeeing in our Baptiſm, when we are admitted into Covenant with God, we promiſed on our part Faith, Repentance, and a ſincere Obedience to him; but by reaſon of our Infirmities in this imperfect State, we have too frequently broken our Conditions of it; Oh let us ever take all advantages and opportunities of renewing it with our God again in the Sacrament of our Lord's Supper: ſtill labouring to grow from Grace to Grace, till all ſhall end in Glory.

And may we be ſo conſtant in our devout Attendances on this Ordinance; ſo pant, and ſigh, and languiſh after the divine Grace and Favour, by our frequenting it, that as the Sacrament of Baptiſm was one of the *Firſt* Bleſſings we received in this World, ſo the Sacrament of the Lord's Supper may be one of the *Laſt*. *Amen.*

THE

THE CHURCH-CATECHISM;

Reſolved into Scripture-Proofs.

PART III.

Queſtion.

WHAT is your Name?

Anſwer.

N. or M.

Queſtion.

Who gave you this Name?

Anſwer.

My Godfathers and Godmothers in my Baptiſm, wherein I was made a Member of Chriſt the Child of God, and an Inheritor of the Kingdom of Heaven.

Prove that you were made a Member of Chriſt in your Baptiſm.

1 *Cor.* 12. 12,13. For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body: So alſo is Chriſt.

For by one Spirit are we all baptized into one Body.

Eph. 5. 30. For we are Members of his Body.

Prove that every one that nameth the Name of Chriſt, is to depart from Iniquity.

2 *Tim.* 2. 19. Let every one that nameth the Name of Chriſt, depart from Iniquity.

Prove that we are not to introduce into the Church the cuſtom of having no Godfathers and Godmothers, or to be contentious about it.

1 *Cor.*

1 *Cor.* 11. 16. If any Man ſeem to be contentious, we have no ſuch cuſtom, neither the Churches of God.

Prove that you were made a Child of God when you were baptized.

Gal. 3. 26, 27. For ye are all the Children of God, by Faith in Chriſt Jeſus. For as many of you as have been baptized into Chriſt, have put on Chriſt.

Prove that you were made an Inheritor of the Kingdom of Heaven when you were baptized.

Rom. 8. 17. And if Children, then Heirs; Heirs of God, and joint Heirs with Chriſt.

Mark 10. 14. Suffer the little Children to come unto me, and forbid them not: For of ſuch is the Kingdom of God.

Queſtion.

What did your Godfathers and Godmothers, then for you?

Anſwer.

They did promiſe and vow three things in my Name. Firſt, that I ſhould renounce the Devil and all his Works, the Pomps and Vanity of this wicked world, and all the ſinful Luſts of the Fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep God's Holy Will and Commandments, and walk in the ſame all the days of my Life.

Prove that you are bound to renounce the Devil as they promiſed.

Jam. 4. 7. Reſiſt the Devil.

Eph. 4. 27. Neither give place to the Devil.

Prove that you are to renounce the works of the Devil.

1 *Joh.* 3. 8. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.

Eph. 5. 11. And have no fellowſhip with the unfruitful works of Darkneſs.

Shew me what are the works of the Devil: And firſt prove Lying to be a Work of the Devil.

John 8. 44. He is a Lyar, and the Father of it.

Prove ſlandering, or falſe accuſing to be a Work of the Devil.

Rev. 12. 10. The accuſer of our Brethren is caſt down, which accuſed them before our God, day and night.

Prove Envying a Work of the Devil. *Jam.* 3.

Jam. 3. 14,15. But if ye have bitter Envying, and Striſe in your Hearts, glory not, and lye not againſt the Truth.

This Wiſdom deſcendeth not from above, but is Earthly, Senſual, *Deviliſh.*

Prove Pride to be a Work of the Devil.

Iſa. 14. 12, 13, 14. How art thou fallen from Heaven, O *Lucifer*, Son of the Morning——For thou haſt ſaid in thy Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God——I will be like the moſt High. *Ver.* 15. Yet thou ſhalt be brought down to Hell.

Prove tempting others to Sin, to be a Work of the Devil.

Matth. 4. 1—3. Then was Jeſus led up of the Spirit in the Wilderneſs, to be tempted of the Devil.

Ver. 3. And when the Tempter came to him.

Prove Murther to be a Work of the Devil.

John 8. 44. He was a Murtherer from the beginning.

Prove going to a Witch or Conjurer to be a Work of the Devil.

1 *Chron.* 10. 13, 14. So *Saul* died for his Tranſgreſſion,——And alſo for asking Counſel of one that had a familiar Spirit, to enquire of it, and enquired not of the Lord; therefore he ſlew him.

Lev. 20. 6. And the Soul that turneth after ſuch as have familiar Spirits, and after Wizards, to go a Whoring after them, I will even ſet my Face againſt that Soul.

Prove the committing any wilful known Sin, to be a Work of the Devil.

1 *Joh.* 3. 8. He that committeth Sin is of the Devil.

Prove the word Pomps to be in Scripture.

Iſa. 5. 14. Therefore Hell hath enlarged her ſelf, and opened her Mouth without meaſure: And their Glory, and their Multitude, and their Pomp, and he that rejoiceth ſhall deſcend into it.

Iſa. 14. 11. Thy Pomp is brought down to the Grave.

Acts 25. 23. *Bernice* came with great Promp.

Prove that you renounc'd the Pomps of the World, that is, all the Temptations of it, all the vain and ſinful cuſtoms of it: Or all Pride, Vain-glory, and exceſs in Food and Raiment, and in all things elſe of it.

Rom. 12. 2. And be not conformed to this World.

1 *Joh.*

1. *Joh.* 2. 15. Love not the World, neither the things that are in the World. [*i. e.* Set not your Heart upon it, ſo as to get or keep any part of it by any unlawful means.]

Prove that you are to renounce the ſinful Luſts of the Fleſh.

Gal. 5. 24. And they that are Chriſt's, have crucified the Fleſh, with the Affections and Luſts.

Prove, or ſhew what theſe ſinful Luſts of the Fleſh chiefly are.

Gal. 5. 19, 20, 21. Now the Works of the Fleſh are manifeſt, which are theſe: Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Striſe, Seditions, Hereſies, Envyings, Murthers, Drunkenneſs, Revellings, and ſuch like: Of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.

Prove that you are to believe all the Articles of the Chriſtian Faith.

Mark 16. 16. He that believeth and is baptized ſhall be ſaved, but he that believeth not, ſhall be damned.

Heb. 10. 23. Let us hold faſt the Profeſſion of our Faith without wavering.

Prove that you are to keep God's Holy Will and Commandments.

Rom. 12. 2.—That ye may prove what is that good, and acceptable, and perfect Will of God.

1 *Joh.* 5. 3. For this is the Love of God, that we keep his Commandments.

Prove that you are to walk in the ſame all the days of your Life.

Eph. 2. 10. For we are his Workmanſhip, created in Chriſt Jeſus unto good Works, which God hath before ordained, that we ſhould walk in them.

Rom. 6. 4.—Even ſo we alſo ſhould walk in newneſs of Life.

Luke 1. 75. In Holineſs aud Righteouſneſs before him all the days of our Life.

Queſtion.

Doſt thou not think that thou art bound to believe, and to do as they have promiſed for thee?

Anſwer.

Anſwer.

Yes verily, and by God's help ſo I will. And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation through Jeſus Chriſt our Saviour. And I pray unto God to give me his Grace that I may continue in the ſame unto my Life's end.

Prove that you are bound to perform this Vow and Promiſe.

Pſal. 22. 25.—— I will pay my Vows before them that fear him.

Deut. 23. 21. When thou ſhalt vow a Vow unto the Lord thy God, thou ſhalt not ſlack to pay it: For the Lord thy God will ſurely require it of thee.

1 *Theſ.* 2. 12. That ye would walk worthy of God, who hath called you unto his Kingdom and Glory.

Prove that we are bound heartily to thank God for calling us to this ſtate of Salvation.

Col. 1. 12, 13. Giving thanks unto the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light.

Who hath delivered us from the power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son.

Prove that we are to pray unto God for his Grace to aſſiſt us to continue in the ſame.

Matth. 7. 7. Ask and it ſhall be given you, ſeek and ye ſhall find, knock and it ſhall be opened unto you.

Heb. 4. 16. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.

Pſal. 84. 11. The Lord will give Grace and Glory, no good thing will he withhold from them that walk uprightly.

Prove that you are to continue in this Faith to your Life's end.

Matth. 24. 13. He that endureth to the end, the ſame ſhall be ſaved.

The

The Creed follows. I believe, &c.

Prove the firſt Article of your Creed, that there is but one God.

Mark 12. 29. Jeſus anſwered him, the firſt of all the Commandments is: Hear O *Iſrael*, the Lord our God is one Lord.

Prove that he is our Father.

Joh. 8. 41. We have one Father, even God.

Matth. 6. 9. Our Father which art in Heaven.

Prove that he is Almighty.

Gen. 17. 1. I am the Almighty God.

Prove that he is the Maker of Heaven and Earth.

Acts 17. 24. God that made the World and all things therein, ſeeing that he is the Lord of Heaven and Earth.

Prove that you are to believe in Jeſus Chriſt.

Acts 16. 31. Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

Prove that he is the only Son of God.

St. *Joh.* 3. 18. But he that believeth not is condemned already, becauſe he hath not believed on the name of the only-begotten Son of God.

Prove that he is our Lord.

Acts 2. 36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made the ſame Jeſus whom ye have crucified, both *Lord* and Chriſt.

Prove that he was conceived by the Holy Ghoſt.

St. *Luke* 1. 35. And the Angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

St. *Matth.* 1. 20. That which is conceived in her is of the Holy Ghoſt.

Prove that he was born.

St. *Luke* 2. 6, 7. And ſo it was that while they were there, the days were accompliſhed that ſhe ſhould be delivered. And ſhe brought forth her firſt-born Son.

Luke 2. 11. Unto you is born this day in the City of *David*, a Saviour which is Chriſt the Lord.

Prove

Prove that he was born of a Virgin.

St. *Matth.* 1. 22, 23: Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold a Virgin ſhall be with Child, and ſhall bring forth a Son.

Prove that thisbleſſed Virgin's name was Mary.

St. *Matth.* 1. 18. Now the birth of Jeſus Chriſt was on this wiſe; whenas his Mother Mary was eſpouſed to Joſeph——

Prove that he Suffered under Pontius Pilate.

St. *Matth.* 27. 2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governour.

Prove that he was crucified.

St. *Mat.* 27. 35. And they crucified him.

Prove that he was dead.

St. *Luke* 23. 46. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my Spirit; and having ſaid thus, he gave up the Ghoſt.

Prove that Jeſus was buried.

St. *Matth.* 27. 59. And when Joſeph had taken the body, he wrapped it in a clean linen cloath, and laid it in his own new Tomb.

Prove that he deſcended into Hell.

Eph. 4. 9, 10. Now that he aſcended, what is it but that he alſo deſcended firſt, into the lower parts of the Earth. He that deſcended, is the ſame alſo that aſcended.

Acts 2. 31. He ſeeing this before, ſpake of the Reſurrection of Chriſt, that his Soul was not left in Hell, neither his Fleſh did ſee corruption.

Prove that he roſe again the third day from the dead.

1 *Cor.* 15. 4.—He roſe again the third day, according to the Scriptures.

Acts 10. 40. Him God raiſed up the third day.

Prove that he aſcended into Heaven.

St. *Luke* 24. 51. And it came to paſs while he bleſſed them, he was parted from them, and carried up into Heaven.

Acts 1. 9. And when he had ſpoken theſe things, while they beheld, he was taken up, and a Cloud received him out of their Sight.

Prove

Prove that he ſitteth at the Right-Hand of God, that is, that he is exalted to the greateſt Power and Glory in Heaven.

Mark 16. 19. So then after the Lord had ſpoken unto them, he was received up into Heaven, and ſat on the Right-Hand of God.

Eph. 1. 20, 21, 22. Which he wrought in Chriſt when he raiſed him from the Dead, and ſet him at his own Right-Hand, in the Heavenly Places.

Far above all Principality and Power, and Might, and Dominion, and every name that is named, not only in this World, but alſo in that which is to come.

And hath put all things under his feet.

Prove that he ſhall come to judge the quick and the dead.

Acts 17. 31. Becauſe he hath appointed a Day, in the which he will judge the World in Righteouſneſs.

Acts 10. 42.—It is he which was ordained of God to be the Judge of the quick and the dead.

Prove that you are to believe in the Holy-Ghoſt, [*or Holy Spirit.*]

1 *Joh.* 5. 7. There are three that bear Record in Heaven, the Father, the Word, and the Holy-Ghoſt, and theſe three are one.

1 *Theſſ.* 4. 8.—God who hath alſo given unto us his Holy Spirit.

Matth. 12. 32. Whoſoever ſpeaketh againſt the Holy-Ghoſt, it ſhall not be forgiven him.——

Prove that Chriſt hath a Church upon Earth.

Acts 2. 47. And the Lord added to the Church daily ſuch as ſhould be Saved.

Prove that this Church of Chriſt is Holy.

Eph. 5. 27. That he might preſent it to himſelf a glorious Church, not having Spot, or Wrinkle, or any ſuch thing; but that it ſhould be Holy.

Heb. 12. 14. Follow Peace with all Men, and Holineſs, without which none ſhall ſee the Lord.

Prove that this Church is Catholick, that is, Univerſal, or to conſiſt of People of all Nations: And not limited to one Nation, as the Jewiſh *Church was.*

Matth. 28. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, *&c.*

Rev. 5.

Rev. 5. 9. For thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.

Prove that there is, and ought to be a Communion of Saints, [or fellowſhip one with another in all holy things.]

1. *Joh.* 1. 7. But if we walk in the Light, as he is in the Light, we have fellowſhip one with another.

Eph. 4. 4, 5. There is one Body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptiſm.

2 *Cor.* 13. 14. The Communion of the Holy-Ghoſt be with you all.

1 *Cor.* 10. 17. We being many, are one Head, and one Body, for we are all partakers of one Bread.

Prove that we muſt not forſake the Communion of Saints in holy things.

Heb. 10. 25. Not forſaking the aſſembling your ſelves together, as the manner of ſome is.

Rom. 15. 6. That ye may with one Mind, and one Mouth glorifie God, even the Father of our Lord Jeſus Chriſt.

Prove that there is forgiveneſs of Sins to be had upon Repentance, in the Church.

Acts 3. 19. Repent ye therefore, and be converted, that your Sins may be blotted out.

Acts 13. 38. Be it known unto you therefore, Men and Brethren, that through this Man, is preached unto you forgiveneſs of Sins.

1 *Joh.* 1. 1, 2. If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous: and he is the propitiation for our Sins.

Prove that there ſhall be a Reſurrection of the Body.

1 *Cor.* 15. 21, 22. For ſince by Man came death, by Man came alſo the Reſurrection of the Dead. For as in *Adam*, all die, even ſo in Chriſt ſhall all be made alive.

Acts 24. 15.——There ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt.

Prove that there is an Everlaſting Life after Death.

Matth. 25. 46. And theſe ſhall go away into Everlaſting Puniſhment, but the Righteous into Life Eternal.

Joh. 5. 28, 29.——The hour is coming, in the which all

all that are in the Graves ſhall hear his Voice, and ſhall come forth; they that have done good unto the Reſurrection of Life, and they that have done evil unto the Reſurrection of Damnation.

Queſtion.

What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſwer.

Firſt, I learn to believe in God the Father, who hath made me and all the World.

Secondly, in God the Son, who hath redeemed me, and all Mankind.

Thirdly, in God the Holy-Ghoſt, who ſanctifieth me, and all the Elect People of God.

Prove that God made you and all the World.

Acts 17. 24. God that made the World and all things therein, ſeeing he is the Lord of Heaven and Earth.

Acts 17. 28. In him we live, move, and have our being.

Prove that God the Son redeemed you.

Luke 1. 68. Bleſſed be the Lord God of *Iſrael*, for he hath viſited and redeemed his People.

Gal. 3. 13. Chriſt hath redeemed us from the curſe of the Law.

Prove that he did redeem you and all Mankind.

Heb. 2. 9. But we ſee Jeſus who was made a little lower than the Angels, for the ſuffering of death crowned with glory and honour, that he by the Grace of God ſhould taſte death for every Man.

Prove that God the Holy-Ghoſt [or holy Spirit] ſanctifieth you and all the Elect People of God.

2 *Theſ.* 2. 13. But we are bound to give Thanks alway to God for you, Brethren, beloved of the Lord; becauſe God hath from the beginning choſen you to Salvation, through Sanctification of the Spirit.

1 *Cor.* 6. 11. But ye are waſhed, but ye are ſanctified, but ye are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God.

Prove, or ſhew where you find the Ten Commandments.

Exod. 20. 2. to the 18th. I am the Lord, &c.

Queſtion.

Queſtion.

What is thy Duty towards God?

Anſwer.

My Duty towards God, is to believe in him, to, &c.

Queſtion.

WHat is thy Duty towards thy Neighbour?

Anſwer.

My Duty towards my Neighbour is to love him as my ſelf, and to do, &c.

Prove that you are to perform your Duty towards God, and towards your Neighbour.

Matth. 22. 37, 38, 39. Thou ſhalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind. This is the firſt and great Commandment. And the ſecond is like unto it, Thou ſhalt love thy Neighbour as thy ſelf.

Prove that you are to believe in God.

2 *Chron.* 20. 20. Believe in the Lord your God, ſo ſhall you be eſtabliſhed.

Prove that you are to fear God.

Eccl. 12. 13. Fear God, and keep his Commandments, for this is the whole duty of Man.

Prove that you are to love him with all your Heart, Soul, Strength, and Mind.

Luke 10. 27. Thou ſhalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind.

Prove that you are to worſhip God.

Matth. 4. 10. Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

Prove that you are to give him Thanks.

1 *Theſ.* 5. 18. In every thing give thanks, for this is the Will of God in Chriſt Jeſus concerning you.

Prove that you are to put your whole Truſt in him.

Pſal. 62. 8. Truſt in him at all times ye People, pour out your Heart before him: God is a Refuge for us.

Prove that you are to call upon him.

Pſal. 50. 15. Call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorifie me.

Prove that you are to honour his Holy Name. 1 *Sam.*

1 *Sam.* 2. 30.—Them that honour me, I will honour; and they that deſpiſe me ſhall be lightly eſteemed.

And his Word.

Eſa. 66. 2.—To this Man will I look, even to him that is Poor, and of a contrite Spirit, and trembleth at my Word.

Prove that you are to ſerve him truly all the days of your Life.

Luke 1. 74, 75. That we being delivered out of the hand of our Enemies, might ſerve him without fear. In Holineſs and Righteouſneſs before him, all the days of our Life.

Prove that you are to love your Neighbour as your ſelf.

Rom. 13. 9.—If there be any other Commandment, it is briefly comprehended in this Saying, namely, Thou ſhalt love thy Neighbour as thy ſelf.

Prove that you ſhould do unto all Men, as you would they ſhould do unto you.

Matth. 7. 12. Therefore all things whatſoever ye would that Men ſhould do unto you, do ye even ſo to them: For this is the Law, and the Prophets.

Prove that you are to Love, Honour, and Succour your Father and Mother.

Prov. 6. 20. My Son keep thy Father's Commands, and forſake not the Law of thy Mother.

Col. 3. 20. Children obey your Parents in all things, for this is well pleaſing unto the Lord.

Prove that you are to honour and obey the King, and all that are put in Authority under him.

1 *Pet.* 2. 13, 14. Submit your ſelves to every Ordinance of Man for the Lord's ſake, whether it be to the King as Supream, or unto Governours, as unto them that are ſent by him, for the puniſhment of Evil doers, and for the Praiſe of them that do well.

Ver. 17. Fear God, Honour the King.

Prove that you are to ſubmit your ſelf to all your Governours.

Rom. 13. 1. Let every Soul be ſubject to the higher Powers.

Ver. 7. Render therefore to all their dues, tribute to whom tribute is due; cuſtom to whom cuſtom; fear to whom fear; honour to whom honour.

Prove that you are to ſubmit your ſelf to your Teachers, and Spiritual Paſtors.

Heb. 13. 17. Obey them that have the Rule over you, and ſubmit your ſelves: For they watch for your Souls, as they that muſt give an account, that they may do it with Joy, and not with Grief.

1 *Tim.* 5. 17. Let the Elders that Rule well be accounted worthy of double honour, eſpecially they who labour in word and doctrine.

Prove that Servants are to be obedient to their Maſters.

Eph. 6. 5. Servants be obedient to them that are your Maſters.

1 *Pet.* 2. 18. Servants be ſubject to your Maſters with all fear, not only to the good and gentle, but alſo to the froward.

Prove that you are to order your ſelf lowly and reverently to your Betters.

1 *Pet.* 5. 5. Likewiſe ye younger ſubmit your ſelves unto the elder; yea, all of you be ſubject one to another, and be cloathed with humility.

Philip. 2. 3.—In lowlineſs of mind, let each eſteem others better than themſelves.

Prove that you are to hurt no body by word or deed.

Philip. 2. 15. That ye may be blameleſs and harmleſs, the Sons of God, without rebuke.

1 *Theſ.* 4. 6. That no man go beyond, and defraud his brother in any matter, becauſe the Lord is the avenger of all ſuch.

1 *Theſ.* 5. 15. See that none render evil for evil unto any man, but ever follow that which is good, both among your ſelves and to all men.

Prove that you are to be true and juſt in all your dealings.

Rom. 12. 17. Provide things honeſt in the ſight of all men.

Philip. 4. 8. Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure,—think on theſe things.

Prove that you are to bear no malice nor hatred in your heart.

Lev. 19. 17. Thou ſhalt not hate thy Brother in thy heart.

1 *Joh.* 3. 15. Whoſoever hateth his brother is a murtherer.

Matth. 5.

Matth. 5. 44. Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you.

Prove that you are to keep your hands from picking and ſtealing.

Zach. 5. 3 —For every one that ſtealeth ſhall be cut off.——

Eph. 4. 28. Let him that ſtole, ſteal no more.

1 *Cor.* 6. 10. Nor Thieves, nor Covetous,—nor Extortioners, ſhall inherit the Kingdom of God.

Prove that you are to keep your tongue from evil-ſpeaking.

James 1. 26. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's Religion is vain.

James 4. 11. Speak not evil one of another, Brethren.

Eph. 4. 31. Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice.

Prove that you are to keep it from lying.

Col. 3. 9. Lye not one to another.

Eph. 4. 25. Wherefore putting away lying, ſpeak every man truth with his Neighbour.

Prove that you are to keep your tongue from ſlandering.

Pſalm 101. 5. Whoſo privily ſlandereth his Neighbour, him will I cut off.

Pſ. 15. 1, 3. Lord, who ſhall abide in thy Tabernacle? —He that back-biteth not with his tongue, nor doth evil to his Neighbour, nor taketh up a reproach againſt his Neighbour.

Prove that you are to keep your Body in Temperance, Soberneſs and Chaſtity.

Rom. 13. 13. Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs.

2 *Pet.* 1. 6.——And to knowledge, temperance.

Tit. 2. 12. Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly.

1 *Pet.* 3. 2. While they behold your chaſt converſation.

Prove that you are not to covet or deſire other mens Goods.

Heb. 13. 5. Let your converſation be without covetouſneſs, and be content with ſuch things as ye have.

Prove that you are to learn and labour truly to get your own living.

1 *Theſ.* 4. 11, 12. Study to be quiet, and to do your own buſineſs, and to work with your own hands, that ye may walk honeſtly toward them that are without; and that ye may have lack of nothing.

Eph. 4. 28. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good.

Prove that you are to do your Duty in that ſtate of Life, unto which it ſhall pleaſe God to call you.

1 *Cor.* 7. 10. Let every man abide in the ſame calling wherein he is called.

Verſe 24. Brethren, let every man wherein he is called, therein abide with God.

Catechiſt.

My good Child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him without his ſpecial Grace, which thou muſt learn at all times to call for by diligent Prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

Anſwer.

Our Father which art in Heaven, &c.

Prove that you are not able to do theſe things of your ſelf, without God's ſpecial Grace.

2 *Cor.* 3. 5. We are not ſufficient of our ſelves to think any thing as of our ſelves, but our ſufficiency is of God.

Prove that you are to call for this Grace by diligent Prayer.

Matth. 7. 7, 8. Ask and it ſhall be given you; ſeek and you ſhall find; knock and it ſhall be opened unto you: For every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.

Prove, or ſhew where you find the Lord's Prayer.

Matth. 6. 9. Luke 11. 2.

Queſtion.

What deſireſt thou of God in this Prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who, &c.

Prove

Prove that God our Heavenly Father, is the giver of all goodneſs.

James 1. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.

Prove that God will ſend his Grace to you and all his People, that beg and uſe it.

Pſal. 84. 11.—The Lord will give grace and glory, no good thing will he withhold from them that live uprightly.

Prove that you are to worſhip him.

Rev. 15. 4. Who ſhall not fear thee, O Lord, and glorifie thy name? for thou only art holy: for all Nations ſhall come and worſhip before thee.

Prove that you ought to ſerve him.

Luke 4. 8.—And him only ſhalt thou ſerve.

Prove that you ought to obey him.

Heb. 5. 9. He became the Author of eternal Salvation, to all them that obey him.

Prove that 'tis God that ſends us all things needful for our Souls and Bodies.

James 1. 17. Every good gift, and every perfect gift is from above.

Prove that he will be merciful unto us, and forgive us our ſins, upon our unfeigned Repentance.

Joel 2. 13. Rent your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, ſlow to anger, and of great kindneſs.

Acts 3. 19. Repent ye therefore and be converted, that your ſins may be blotted out.

Prove that he is our defender in all Dangers.

Pſalm 89. 18. For the Lord is our defence: the holy one of Iſrael is our King.

Prove that we are to pray him to keep us from all ſin and wickedneſs, and from our ghoſtly Enemy, and from everlaſting death.

Matth. 6. 13. Lead us not into temptation, but deliver us from evil.

Prove that you are to truſt, that of his mercy and goodneſs, he will do this when you ask him.

James 1. 6. But let him ask in Faith, without wavering.

Pſalm 37. 5. Commit thy way unto the Lord: truſt alſo in him, and he ſhall bring it to paſs.

Queſtion.

How many Sacraments hath Chriſt ordained in his Church?

Anſwer.

Two only, as generally neceſſary to Salvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Prove the Sacrament of Baptiſm from Scripture.

Matth. 28. 19. Go ye therefore and teach all Nations, baptizing them.

Prove it to be neceſſary to Salvation, where it can be had.

Mark 16. 16. He that believeth, and is baptized, ſhall be ſaved.

Joh. 3. 5. Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.

Prove the Inſtitution of the Sacrament of the Lord's Supper.

1 *Cor.* 11. 23, 24, 25.—The Lord Jeſus the ſame Night in which he was betrayed, took Bread, and when he had given thanks he brake it, and ſaid, Take, eat, this is my Body which is broken for you: This do in remembrance of me.

After the ſame manner alſo he took the Cup when he had ſupped, ſaying, This Cup is the New-Teſtament in my Blood: This do as oft as ye drink it, in remembrance of me.

Prove the Sacrament of the Lord's Supper neceſſary to Salvation.

John 6. 53. Verily, verily, I ſay unto you, except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you.

Queſtion.

What meaneſt thou by this Word Sacrament?

Anſwer.

I mean an outward and viſible ſign of an inward and, &c.

Prove that they were ordained by Chriſt himſelf.

Matth. 28. 18, 19. And Jeſus came and ſpake unto them, ſaying, all power is given unto me in Heaven and in Earth.

Go

Go ye therefore and teach all Nations, baptizing.

Matth. 26. 26, 27, 28. And as they were eating, Jeſus took bread and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my Body.

And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it.

For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.

Prove that they are the [*ordinary*] *means whereby we receive his Grace and Favour.*

Mark 16. 16. He that believeth, and is baptized, ſhall be ſaved.

Joh. 6. 56. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

Prove that they are Pledges to aſſure us thereof; that is, of his Grace and Favour.

Rom. 6. 2, 3, 4. Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him, by baptiſm into death—For, if we have been planted together in the likeneſs of his Death: we ſhall be alſo in the likeneſs of his Reſurrection.

Joh. 6. 54. Whoſo eateth my fleſh, and drinketh my blood, hath eternal Life; and I will raiſe him up at the laſt day.

Queſtion.

How many Parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſign, and the inward ſpiritual Grace.

Queſtion.

What is the outward viſible Sign, or Form in Baptiſm?

Anſwer.

Water: Wherein the Perſon is baptized, In the, &c.

Prove that the outward viſible ſign in Baptiſm is Water, with which the Perſon is to be baptized, In the name of the Father, Son, and Holy Ghoſt.

Matth. 28. 19. Go teach all Nations, baptizing them, In the name of the Father, and of the Son, and of the Holy Ghoſt.

John 3. 5. Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.

Prove that the inward and ſpiritual Grace in Baptiſm, is a death unto Sin, and a new birth unto Righteouſneſs.

Rom. 6. 3, 4. Know ye not that ſo many of us as were Baptized into Jeſus Chriſt, were Baptized into his Death? Therefore we are Buried with him by Baptiſm into Death; that like as Chriſt was raiſed up from the Dead, by the glory of the Father, even ſo we alſo ſhould walk in newneſs of Life.

Tit. 3. 5.——According to his mercy he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt.

Prove that we were by Nature born in ſin.

Pſalm 51. 5. Behold I was ſhapen in inquity: and in ſin did my Mother conceive me.

Prove that we are by nature Children of Wrath.

Eph. 2. 3.—And were by nature Children of wrath, even as others.

Prove that by Baptiſm we are made the Children of Grace.

Gal. 3. 26, 27. For ye are all the Children of God, by Faith in Chriſt Jeſus. For as many of you as have been baptized into Chriſt, have put on Chriſt.

Queſtion.

What is required of Perſons to be baptized?

Anſwer.

Repentance, whereby they forſake ſin: and Faith, whereby they ſtedfaſtly believe the Promiſes of God, made to them in that Sacrament.

Prove that Repentance is required of perſons to be baptized.

Acts 2. 38. Then Peter ſaid unto them, Repent and be baptized every one of you, in the Name of Jeſus Chriſt for the remiſſion of ſins; and ye ſhall receive the Gift of the Holy Ghoſt.

Prove that Faith, whereby they believe the Promiſes of God, is required of Perſons to be baptized.

Acts 8.

Acts 8. 36, 37.——And the Eunuch ſaid, See here is Water, what doth hinder me to be baptized. And *Philip* ſaid, if thou believeſt with all thy heart, thou mayeſt.

Acts 18. 8.—And many of the *Corinthians* hearing, believed and were baptized.

Queſtion.

Why then are Infants baptized, when by reaſon of their tender age, they cannot perform them?

Anſwer.

Becauſe they promiſe them both by their Sureties: which promiſe when they come to age, themſelves are bound to perform.

Prove that Children of believing Parents are to be baptized.

Acts 2. 38, 39. And Peter ſaid, Repent and be baptized every one of you in the name of Jeſus Chriſt—For the promiſe is unto you, and to your Children.

Mark. 10. 14. Suffer little Children to come unto me, and forbid them not, for of ſuch is the Kingdom of God.

Matth. 28. 19. Go teach all Nations, baptizing them.

Acts 16. 15. And ſhe was baptized and her Houſhold.

1 *Cor.* 1. 16. I baptized the Houſhold of Stephanus. [not only them, but their Houſhold: in which 'tis very probable were Children.]

1 *Cor.* 7. 14. For the unbelieving Husband is ſanctified by the Wife, and the unbelieving Wife is ſanctified by the Husband: elſe were your Children unclean, but now are they holy.

Prove that though our Sureties promiſed Faith and Repentance in our name; yet we our ſelves are to perform them, when we come to age.

Heb. 10. 23. Let us hold faſt the profeſſion of our Faith, without wavering.

Mark 16. 16. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.

2 *Tim.* 2. 19.—Let every one that nameth the name of Chriſt, depart from iniquity.

Queſtion.

Why was the Sacrament of the Lord's Supper ordained.

Anſwer.

For the continual remembrance of the ſacrifice of the death of Chriſt, and of the Benefits which we receive thereby.

Prove that the Sacrament of the Lord's Supper, was for a continual remembrance of the Sacrifice of the death of Chriſt.

1 *Cor.* 11. 24. This do in remembrance of me.

Verſe 26. As often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

Queſtion.

What is the outward part or ſign of the Lord's Supper?

Anſwer.

Bread and Wine which the Lord hath commanded to be received.

Prove that the outward part of the Lord's Supper is to be Bread and Wine.

Matth. 26. 26, 27, 28, 29. Jeſus took Bread, and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my Body.

And he took the Cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it:

For this is my Blood of the New Teſtament.——

But I ſay unto you, I will not henceforth drink of this fruit of the Vine, until the day when I drink it new with you, *&c.*

Queſtion.

What is the inward part or thing ſignified?

Anſwer.

The Body and Blood of Chriſt, which are verily and indeed taken and received by the faithful, in the Lord's Supper.

Prove that the inward part or thing ſignified, is the Body and Blood of Chriſt.

1 *Cor.* 10. 16. The Cup of bleſſing which we bleſs, is it not the Communion [or Communication] of the blood of Chriſt? The Bread which we break, is it not the Communion [or Communication] of the body of Chriſt?

Queſtion.

What are the Benefits whereof we are made partakers thereby?

Anſwer.

The ſtrengthening and refreſhing of our Souls, by the

the Body and Blood of Chriſt, as our Bodies are by the Bread and Wine.

Prove that our Souls are ſtrengthened and refreſhed by the Body and Blood of Chriſt.

John 6. 54, 55, 56. Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal life, and I will raiſe him up at the laſt day. For my Fleſh is meat indeed, and my Blood is drink indeed. He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him.

Queſtion.

What is required of them who come to the Lord's Supper?

Anſwer.

To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively Faith in God's mercy through Chriſt, with a thankful remembrance of his death, and be in Charity with all Men.

Prove that they who come to the Lord's Supper are to examine themſelves whether they truly repent.

1 *Cor.* 11. 28. Let a man examine himſelf, and ſo let him eat of that Bread and drink of that Cup.

Verſe 31. For if we would judge our ſelves, we ſhould not be judged.

Prove that they who come to this Sacrament, muſt ſtedfaſtly purpoſe to lead a new Life.

1 *Cor.* 5. 7, 8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.

For even Chriſt our Paſſover is ſacrificed for us. Therefore let us keep the Feaſt, not with the old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened bread of ſincerity and truth.

Prove that we are to come to this Sacrament with a lively Faith in God's Mercy, through Chriſt.

Heb. 10. 21, 22. And having an High-Prieſt over the Houſe of God: Let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience.

Prove that we are to receive it with a thankful remembrance of Chriſt's Death.

1 *Theſ.* 5. 18. In every thing give thanks.

1 *Cor.* 11. 26. For as often as ye eat this Bread and drink this Cup, ye do ſhew the Lord's death till he come.

Prove that we are to receive the Sacrament, being in Charity with all Men.

Matth. 5. 23, 24. If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy gift before the Altar, and go thy ways: Firſt be reconciled to thy Brother, and then come and offer thy gift.

1 *Cor.* 13. 2.——Though I have all Faith, ſo that I could remove mountains, and have no Charity, I am nothing.

Verſe 13. And now abideth Faith, Hope, and Charity; but the greateſt of theſe is Charity.

The

The Whole Duty of Man,
Reduced into
QUESTIONS
To be answered by a
Single YES or NO.

PART IV.

Sunday I. *Duties to God.*

DO you believe in God? Yes. *Of God.*
Are there more Gods than one? No.
Do you believe that God is an infinite, glorious Spirit? Yes.
Is not God distinguished into three Persons, Father, Son, and Holy Ghost? Yes.
Are these three Person any more than one God? No. *Of the Trinity.*
Is not God the Father our Creator? Yes.
Is not God the Son our Redeemer? Yes.
Is not God the Holy-Ghost our Sanctifier? Yes.
Though you cannot fully understand how these three Persons can be but one God, are you bound to believe it? Yes.
May we doubt of the truth of any thing which God reveals to us? No.
Is not God a Spirit; a good, a gracious, a holy, a merciful, a wise, and just Spirit? Yes. *Of the Attributes of God, or his Divine Excellencies.*
Can we see God with our mortal Eyes? No.
Does he not govern and order all things here by his Providence? Yes.
Is God every where present; and does he know all things; even the thoughts of every Mans Heart? Yes.
Is not your Soul a thing of the greatest value in the World? Yes.
Are you willing to have it saved, and to pass to Heaven when you die? Do Yes.

Of a future State.

Do you think that your Body ſhall alway lie in the Grave? No.

Do you believe your Body ſhall ariſe again out of it, and be joined with your Soul, and live together for ever, in Happineſs or Miſery? Yes.

If you ſhould be damned, and go to Hell, is there any hope of ever coming out again? No.

Muſt you not believe in God, and his Son Jeſus Chriſt, and love him, and ſincerely obey his Commands, if you will be ſaved from Hell, and obtain Heaven? Yes.

Of the Commands.

Are you willing to know what theſe Commands are, that ſo you may obey them? Yes.

Were all Men liable to Damnation, becauſe *Adam* did eat the forbidden Fruit? Yes.

Did Jeſus Chriſt afterwards die for all Men that ſo they might be ſaved? Yes.

But muſt we not believe in Chriſt, and repent of our Sins, and conſcionably obey him, if we will be ſaved by him? Yes.

Is there any other name under Heaven by which we muſt be ſaved but the Lord Jeſus Chriſt? No.

Of Faith.

Seeing we muſt be ſaved by Faith in Chriſt, are you deſirous to know what true Faith is? Yes.

Is not Faith ſuch a belief of the Goſpel of Chriſt, as makes us ready and willing to obey his Commands? Yes.

Do you believe the Scripture to be the Word of God? Yes.

Do you doubt of the truth of any thing contained in it? No.

Are you willing to perform thoſe things which Chriſt would have you perform, to the utmoſt of your Power? Yes.

If you ſhould at any time ſin againſt him by not performing them, will you confeſs it to God, and ſorrow for it, and ſtrive to do ſo no more? Yes.

Of the Threatnings.

Shall the threatnings of the Scripture come upon every one that does not repent of his Sins, and amend his Life? Yes.

Does

Does not God promiſe in the Goſpel great and glorious things to them that love and obey him? Yes. *Of the Promiſes.*

Shall you enjoy theſe Promiſes, unleſs you perform the Conditions? No.

Are not theſe the Conditions, That you are to believe in him, repent of your Sins, love him, and obey him? Yes. *The conditions of enjoying them.*

Do you hope to partake of the good things which God has promiſed? Yes. *Of Hope.*

But can you hope for them aright, unleſs you leave your Sins, and heartily endeavour to do what God has commanded? No.

Can you hope for the Promiſes at all, while you reſolve to continue in your Sins? No.

Should you not inſtantly endeavour to get out of them, and to pleaſe God, that ſo you may hope aright? Yes.

Though you have been a very great Sinner, yet if you change your courſe, repent of your Sins, and believe in Chriſt, is there not a very good Hope of your Salvation? Yes.

Do you love God. Yes. *Of the Love of God, and the motives to it.*

Have you not great reaſon to love him becauſe he is good, and great, and kind, and merciful, and willing to have you ſaved? Yes.

Seeing you love God, can you do leſs than truly to labour to pleaſe him? No. *Fruits of that Love.*

If you love him, ſhould you not deſire to enjoy him? Yes.

Are there not two ways of enjoying God: in his Ordinances here, and in Heaven hereafter? Yes.

Is it not a bleſſed thing to enjoy God here, in Praying, meditating, and in hearing his Word, and receiving the Sacrament? Yes.

And will it not be a bleſſed thing always to enjoy him, in the glories and happineſs of Heaven? Yes.

Would we have Heaven at a cheaper Rate, than one ſhort life of Love and Obedience? No.

As you love God, ſo do you *fear* him too? Yes. *Of the Fear of God.*

Do you fear him ſo as to be afraid to offend him, or diſpleaſe him? Yes.

Do

Do we not displease and offend him when we sin against him? Yes.

Of fearing men more than God. Is it fit we should fear Man more than God? No.

Must we not rather displease any Man than God? Yes.

Of trust in God. Must we not *trust* in God in all Temptations, Needs, and Dangers? Yes.

But though we trust in God, must not we our selves resist the Temptation? Yes.

And must we not pray for God's Grace to assist us to overcome it? Yes.

Do we trust in him aright, if we do not resist it, and beg his Grace to help us? No.

Not to deliver our selves from any danger by Sin. When we are in any danger or Trouble, may we try to get out of it by any Sin? No.

When we are sick, or have lost any thing, may we go to a Witch, or Conjurer? No.

In all needs and troubles must we not do this: Use lawful means, pray to God, and trust him? Yes.

Must we not trust in God for his Grace? Yes.

But do we trust aright, if we do not pray for it, and do not carefully use and imploy that Grace which we have already? No.

Must we trust in God for a supply of our bodily wants? Yes.

But do we trust aright if we do not use honest industry and labour? No.

Of Cares. Is all carking, vexatious, distrustful, and immoderate care, unlawful? Yes.

Is a prudent, moderate Care unlawful? No.

Must we not therefore faithfully use our own endeavours, and then look up to God for a Blessing on us? Yes.

¶ Sunday II. ¶

Of humility. IS not humility towards God a Christian Duty? Yes.

Is not this humility such a sense of our own meanness and his Excellency, as may make us lowly and submissive to him? Yes.

In respect of obedience. When God commands us any thing, should not this humility make us chearfully set about it? Yes.

Is the proud Man apt to obey God? No.

Though we do sincerely obey God, should not this

this humility keep us from any high conceits of our own performances. Yes.

If we do entertain any high and proud conceits of our own performances, will they be acceptable to God? No. *In respect of our own performances.*

Are not the best of our Works full of Infirmity, and full of pollution? Yes.

Is Patience a duty towards God? Yes. *In respect of Patience.*

Is Patience a willing and quiet yielding to whatever Affliction it pleases God to lay upon us? Yes.

Can this Patience become easie to us, without humility towards God? No.

Will the Patient Man repine, and grudge, and murmur at that which God lays upon him? No.

When God afflicteth us, doth he not aim at our good? Yes.

Does not God correct and punish us to bring us to amendment of Life, or for a trial of our Patience? Yes.

And does not God often afflict and chastise us here, that there may be nothing of evil left for another World? Yes.

Well then, should we not be thankful for Afflictions? Yes. *Thankfulness for Afflictions.*

Should we be unfruitful under Afflictions? No. *Fruitfulness under them.*

Should we be so fruitful as to examine what Sin it might be that did provoke God to smite us; and to reform it? Yes.

When any afflictions befall us from Man, is it not by God's permission and sufferance? Yes. *Of Afflictions from men.*

Instead of looking upon them therefore with rage, and revenge, should we not look up to God, and acknowledge his Justice in the Affliction? Yes.

When God commands us to believe some things which seem impossible to us, doth not Humility teach us to believe them? Yes.

When God commands us to do any thing which is contrary to our fleshly reason and humour, must we not do it? Yes.

Is that Condition best for us, whatever it be, which God has put us in? Yes. *Submission to Divine Providence.*

Can we chuse better for our selves, than God can for us? No.

When

When God denies us any thing of this world, as Wealth, Honour, Beauty, and the like, is it not some way or other for our good? Yes.

Honour. Is it not our Duty to Honour God? Yes.

That is, are we not to have a very high esteem of God in our hearts? Yes.

If we truly honour God, should we do any unworthy Action in his Sight? No.

Can we ever be out of God's Sight? No.

Of honouring God in his House, Are we not to honour God in his House, which is the Church? Yes.

Should we not enter into his House and behave our selves in it with Awe and Reverence? Yes.

In his Possessions, Must we not Honour God in his Possessions? Yes.

What are these Possessions? are they not Tithes and Offerings? Yes.

Can we with hold them from the Minister, without sin? No.

In his Day. Are we to Honour God in his Day? Yes.

Is the Lord's-Day to be spent in the Worship and Service of God? Yes.

In Prayer, Reading, and Meditation? Yes.

May any works, except works of Necessity and Charity, be done upon that day? No.

Should not a good Christian (those of leisure especially) besides the Lord's Day, spend some other Days in the solemn Worship of God, according as the Church has appointed? Yes.

Of Festivals. Should he not keep *Christmas*-Day, with a thankful remembrance of the Nativity of our Saviour? Yes.

Should he not keep *Easter* Day, with a thankful remembrance of Christ's rising from the Dead? Yes.

Should he not keep *White-Sunday*, with a solemn and thankful remembrance of the coming down of the Holy Ghost upon the Apostles? Yes.

Of Saints-days. Should not a good Christian (if he have leisure) keep other Holy-days, in memory of the Apostles and other Saints? Yes.

Can any good Man desire to be excused from celebrating their Memory, and blessing God for their

their Example and their Doctrine, and desiring Grace to follow them? **No.**

Can any good Man blame the Church, for setting apart, and appointing these Days for this purpose? **No.**

Did not these Apostles and Saints reveal Christ, and the way of Salvation to us? **Yes.**

And should we not be thankful for this? **Yes.**

Should we not at least upon these Holy-Days, stir up our selves to the imitating their good Example? **Yes.**

Fasts of the Church.

Are there not some Days of Fasting and Humiliation of our selves before God, to be kept by the devout Christian? **Yes.**

Are we not to miss a meal, to give Alms, to afflict our selves, to confess and bewail our Sins before God, upon these days? **Yes.**

Are not *Ash-Wednesday*, and *Good-Friday* two great Fasting-days; Days of penitential Humiliation? **Yes.**

Is there any Popery or Superstition, in penitential Exercises, Fastings and Humiliation, on those days? **No.**

Of honouring God in his Word.

Are we not to Honour God in his Word? **Yes.**

Is not this Word of God contained in the Scripture? **Yes.**

Should we not read it, study it, and frame all the Actions of our lives by it? **Yes.**

Should we perform those Duties which God commands us there to perform? **Yes.**

Should we commit those things which God there forbids us? **No.**

Of Catechising.

Is the Word of God explained to us by the Catechizing, and Preaching of God's Minister? **Yes.**

Are Parents and Masters to Catechize, and instruct their Children and Servants? **Yes.**

If Persons have not been Catechized and Instructed when they were young, should they be content to live ignorant when they come Elder? **No.**

Of Preaching.

Should we frequently hear Sermons? **Yes.**

But will hearing only make us good Christians? **No.**

Must

Muſt we not labour to remember, and practiſe what we hear? Yes.

The Sacraments. Are there any more Sacraments generally neceſſary than Two? No.

Do not theſe Sacraments convey great Bleſſings and Benefits to us? Yes.

Of Baptiſm. Did we not enter into Covenant with God, when we were baptized? Yes.

The Covenant of Grace. What was the Covenant on God's Part? was it not a promiſe of pardon of ſin, his ſanctifying Grace, and eternal Glory? Yes.

And what was our part of the Covenant? was it not that we would believe in Jeſus Chriſt, repent of our Sins, and ſincerely obey him all our Days? Yes.

The Vow of Baptiſm; in renouncing the Devil. Seeing we renounced the Devil in our Baptiſm, may we any way deal with him, as by Conjuration or Witchcraft? No.

When Men go to Conjurers and Witches for any help, do they not in ſome degree forſake God? Yes.

Are the Works of the Devil all Sin, particularly Pride, Lying, Malice, Envy, Murder, and tempting others to Sin? Yes.

The World. Muſt not a Chriſtian forſake all the Pomps of the World? Yes.

Are not the Pomps of the World, all Exceſs in Diet, Sports or Apparel; or what's above our Degree and Quality? Yes.

Are we not to forſake all Temptations of the World? Yes.

All the vain and ſinful Cuſtoms of the World? Yes.

All things of the World, that may be an occaſion of ſin to us? Yes.

All that friendſhip of the World, that is enmity with God? Yes.

All things of the World, that may take off my heart from God? Yes.

Should a Chriſtian either covet, or greedily and inordinately ſeek the Riches, Honours, and Pleaſures of the World? No.

Muſt we ſo forſake the World, as to get or keep no part of it by unlawful means, nor ſet our heart on it? Muſt Yes.

Muſt we forſake all wicked Companies, and all wicked Cuſtoms of the World? Yes.

Should a Chriſtian be led by the ſinful Luſts, or the unclean deſires of the Fleſh? *The Fleſh.* No.

Are we not to forſake all thoſe Luſts of the Fleſh, which St. *Paul* mentions, *Gal.* 5. 19. &c. Yes.

Do you believe all the Articles of the Chriſtian Faith, which your Godfathers and Godmothers promiſed you ſhould believe? *Promiſe of Faith, in Baptiſm, and Obedience.* Yes.

Will you labour to keep God's holy Will and Commands, as they promiſed in your name? Yes.

Are we not highly concerned to keep this Covenant with God, which we made at our Baptiſm? Yes.

Can we reaſonably expect that God ſhould make good his part of this Covenant, if we do not ſincerely make good our part? No.

¶ Sunday III. ¶

ARE not all Chriſtians to receive the Sacrament of the Lord's Supper as often as conveniently they can? *Lord's Supper.* Yes.

Do we not come to the Sacrament, thankfully to remember Chriſt's Death for us, and to renew that Covenant with God, which we made at our Baptiſm? *meaning of it.* Yes.

Can any good Chriſtian deſire to be excuſed from doing this? No.

Does not the Covenant which we renew, contain Mercies on God's part, and Duties on ours? *Renewing of the Covenant of Grace.* Yes.

Are not the Mercies on God's part (as was ſaid before) Pardon of Sin, Grace here, and Glory hereafter? Yes.

And are not the Duties on our part, Faith, or a ſtedfaſt belief in Chriſt; Repentance for all known ſin, and future ſincere Obedience? Yes.

Should we neglect to examine our ſelves before, wherein we have broken our Covenant, by ſinning againſt God? *Examination.* No.

Should we not examine how wilful, how great, how frequent our ſins againſt God have been? Yes.

Ought not this ſight of them to bring us to Humiliation and Contrition? *Humiliation, and Contrition.* Yes.

Is

Is not the true Contrition, a ſorrow out of love to God? Yes.

That is, ſhould we not ſorrow becauſe we have offended ſo good a Father, ſo tender a Saviour, and grieved his Holy Spirit? Yes.

Confeſſion. Should we not privately in Prayer, confeſs our Sins to God, and mention in particular the chiefeſt of them? Yes.

Muſt we not beg God to cleanſe us from ſecret Sins, thoſe which we have forgot, by ſaying with David, *Cleanſe thou me from my ſecret faults?* Yes.

Reſolutions of Obedience. When we have ſorrowed for them, and confeſſed them, may we ſtill keep them, and live in them? No.

Muſt we not renounce them, and reſolve to obey God better for the future? Yes.

Faith, When we have examined our ſelves, and confeſſed our Sins to God, and ſorrowed for love of him, and purpoſed ſincerely to obey him for the future; are we to believe that our ſins ſhall be pardoned through Chriſt? Yes.

Charity, Muſt we not bring with us to the Sacrament Charity and Love to our Brethren? Yes.

May we come with malice and hatred in our hearts? No.

Muſt we not labour to reconcile them to us whom we have injured, and ſeek forgiveneſs, and make our peace with them before we come? Yes.

And muſt we not be ready to forgive them that have injured us? Yes.

Devotion. Muſt we not bring with us Devotion, and put off all thoughts of the World? Yes.

Uſefulneſs of a Spiritual Guide. If we doubt of any thing before, ſhould we not do well to ask the advice of a Miniſter? Yes.

Should we be aſhamed, or afraid to diſcover the griefs or doubts of our Soul to him? No.

Would a good Man like us much the better for ſo doing? Yes.

Meditation when receiving. When we are at the Lord's Table, ſhould we not humbly meditate on our own Unworthineſs? Yes.

And

And ſhould we not thankfully meditate on Chriſt's ſufferings for us? Yes.

Was not Chriſt the Sacrifice, which was offered up for our Sins? Yes.

Could there be a greater inſtance of Love, than for Chriſt to die for us, and our Salvation? No.

For this Love of Chriſt's, can we return him leſs than Love and Obedience? No.

After the Sacrament, ſhould we not thank God for the benefits and mercies there received? Yes. *Thankfulneſs afterward.*

Should we forget any of our good Reſolutions there made? No.

Is it not very dangerous willfully to break them? Yes. *Mindfulneſs of our good Purpoſes.*

Should we not often renew our Covenant with God, in the Sacrament? Yes.

¶ Sunday IV. ¶

SHould we not honour God in his name? Yes. *Honouring God's name.*

May a Chriſtian diſhonour it by ſwearing? No.

May we diſhonour him by ſpeaking any evil, or thinking any evil of God? No.

Is not Perjury, or falſe-ſwearing, a dreadful ſin againſt God? Yes. *Of Perjury and Oaths.*

May a Man Swear to the truth of that of which he's uncertain, or doubtful? No.

Is he not guilty of Perjury if he do? Yes.

Nay is he not guilty of Perjury tho' the thing ſhould happen to be true? Yes.

Might it not be True or Falſe for ought he knew? Yes.

Should a Man therefore Swear at a venture? No.

Should a Man Swear to nothing but what he knows to be Truth; or what he honeſtly intends to perform? No.

Should not a Chriſtian be very careful, never to ſwear vainly, raſhly, or falſly? Yes.

Should he ever ſwear at all, unleſs he be lawfully called to it? No.

Ought not every Chriſtian to lay to heart the great ſin and danger of ſwearing vainly, raſhly, and falſly? Yes.

¶ Sunday V. ¶

Worſhip. MUST not a Chriſtian Worſhip God, in his Soul and Body? Pa

Prayer. Muſt not a Chriſtian pray frequently and conſtantly? Pa

Confeſſion. When we pray to God, ſhould we not confeſs our Sins to him, and beg his Pardon, and his Grace to amend our lives? Pa

Should not a Chriſtian pray in private as well as publick? Pa

Should not a Chriſtian in Prayer beg of God for thoſe Graces which he moſt wants? Pa

Should not the Lyar beg of God the Grace to ſpeak Truth? the Luſtful Man for Chaſtity? the Proud Man for Humility? and the like? Pa

Petition, for others as well as our ſelves. Should we neglect to pray for others, as well as our ſelves? Pa

Should we not pray for Parents, Children, Husband, Wife, Friends and Benefactors, and the like? Pa

hank ſgiving. Should we forget to thank God for all his Mercies when we pray to him? Pa

Publick and privatePrayer. Should not a good Chriſtian pray to God publickly in the Church and in the Family; and privately by himſelf alone? Pa

Can he do it ſeldomer than Morning and Evening? Pa

Frequency in it. Should not thoſe that have leiſure do very well to pray oftner? Pa

Advantages of it. Is it not an Honour, a bleſſed and a Pleaſant thing, that we can pray to God, and beg Mercies of him? Pa

How to Pray. May we ever ask of God any thing unlawful? Pa

When we pray, muſt we not pray faithfully, and humbly, and earneſtly, and mind what we are about? Pa

May we think upon other things when we are praying to God? Pa

He that would pray rightly, ſhould he not cleanſe his heart from all affections to ſin? Pa

Should we not kneel when we pray, whether at Church or at Home? Pa

Is

Is not Repentance a turning from ſin to God? **Yes.** *Of Repentance.*
Should we not daily repent of our ſins? **Yes.**
May we put it off to our Death-bed? **No.**
Is it not a moſt deſperate and dangerous Madneſs to do ſo? **Yes.**
Beſides our daily Repentance, ſhould we not ſet apart ſome times, ſolemnly to humble our ſelves before God for ſin? **Yes.** *Times for it.*
Should we not do well ſometimes to keep a faſting day, or to miſs a meal, and ſpend that time in humbling our ſelves before God, for our ſins? **Yes.**
Is not the afflicting our ſelves, or the revenging our ſelves for ſin by faſting, acceptable to God? **Yes.**
Can ſuch revenge upon our ſelves for ſin, ſatisfie for our Offences? **No.**
Is there any thing but the Blood of Chriſt that can make Satisfaction for our Offences? **No.**
But ſhall that Blood be applied to any but Penitent ſinners? **No.**
Are not theſe then the ſteps to Repentance: The confeſſing our ſins in Prayer to God, the ſorrowing for them, reſolutions of forſaking them, and of a new obedience? **Yes.** *Branches of it, or ſteps to it.*
Should not a good Man ſet apart theſe times for faſting, or miſſing a meal, and calling himſelf to an account for his ſins, and returning to God by Repentance, as often as he may conveniently? **Yes.** *Faſting.*
Would it not be a happy courſe if we did it once a week, or once a month? **Yes.**
May a Chriſtian give divine Worſhip to a Saint or Angel, or to any Image? **No.**
Is it not Idolatry to do ſo? **Yes.** *Idolatry.*
Is it not an Idolatry to love, or fear, or truſt in any thing more than God? **Yes.**

Sunday VI. *To our Selves.*

OUght not a Chriſtian to be humble? **Yes.** *Humility.*
Is not Humility to have a mean and

low opinion of our ſelves, and to be content that others ſhould have ſo too? Yes.

Pride. Does God love the Proud Man? No.

Is not Pride then a very dangerous ſin? Yes.

May a man be proud of Beauty, Strength, Wit or Grace? No.

Should we not watch againſt the beginnings of Pride in the Heart, and pray againſt it? Yes.

Should a Chriſtian hunt after the praiſe of Men? No.

Should he not be content to be without it, and labour only for the Praiſe of God? Yes.

Is it not a ſinful and dangerous thing, to thirſt after the praiſe of Men? Yes.

Vain-glory. Will a good Action be accepted, if it be done out of vain-glory? No.

Whenever we do a good Action, ſhould we not ſeek the praiſe of God, and not the praiſe of Men? Yes.

Is not Meekneſs a Chriſtian Duty? Yes.

Of Meekneſs. Is not Meekneſs a calmneſs and quietneſs of Spirit, ſo as not to be apt to be wrathful, angry, and enraged? Yes.

Will not this Duty liken us to Chriſt? Yes.

Should not a Chriſtian be of a meek and quiet Spirit, toward God and Man; toward Superiors, Equals, Inferiours, Friends, and Enemies? Yes.

Should a Chriſtian be ever cauſeleſly or immoderately angry, with any Man? No.

May a Chriſtian in his Anger call Names, as Rogue, Raſcal, Fool or the like? No.

Should not a Chriſtian labour to prevent, and ſuppreſs the firſt beginnings of Rage, and Wrath, and Anger? Yes.

Would it not be a good way to do it to ſhut up the lips? Yes.

Seeing Meekneſs will ſo liken us to Chriſt, ſhould we not labour for it, and pray for it? Yes.

Conſideration. Is not Conſideration a Chriſtian Vertue? Yes.

Is not the want of Conſideration the cauſe of moſt of our Sins? Should Yes.

Should we not often consider the state of our Soul, how it stands toward God, or whether we have reason to hope it is in God's Favour? Yes. *Of our state.*

Is he in God's Favour that continues in any one willful sin? No.

And if he die in it, can he hope for Mercy at his Hands? No.

Is not the neglect of Consideration a dangerous thing? Yes.

Should we not *before* we do any action, consider whether it be lawful or not? Yes.

When upon consideration we find any action done to be unlawful, should we not instantly repent of, and amend it? Yes. *Of our Actions.*

Would it not be a good course every night, to try, and examine the actions of the day past? Yes.

And if any of them were Evil, to beg God's Pardon, and resolve instantly upon amendment? Yes.

¶ Sunday VII. ¶

IS not contentedness a Christian Duty? Yes. *Contentedness.*

Should a Christian be pleased with that Condition that God has placed him in? Yes.

May he murmur or repine at it? No.

May a Christian be a covetous Person? No.

Is contentedness a good remedy against Covetousness? Yes.

Is not Covetousness the setting our Heart upon Wealth, or the consenting to any desires of getting, or keeping it by any unlawful means? Yes. *Covetousness.*

May a Christian omit any Duty, or commit any Sin to get Wealth? No.

Can he that is covetous ever perform his Duties either to God, himself, or Neighbour? No.

Should not a Christian strive for the vertue of Contentedness, and pray for it? Yes.

Is not Diligence a Christian Vertue? Yes. *Diligence.*

Should not a Christian diligently watch against all Sin? Yes.

Watchfulneſs and Induſtry.

Should he not watch moſt narrowly againſt that Sin to which he is moſt inclined? Yes.

And muſt he not labour to avoid all occaſions of it? Yes.

Should we not diligently husband and imploy all the gifts of the Soul, ſo as may bring in moſt glory to God? Yes.

May we imploy any of them in the Devil's Service, or the Service of Sin? No.

Muſt we not diligently imploy, and uſe the talent of Grace which God has given us? Yes.

If we do imploy, and husband it faithfully, will God give us more? Yes.

If we do not imploy and husband what we have, will God take it away? Yes.

Muſt we pray for more Grace as well as imploy what we have already? Yes.

Chaſtity.

Is not Chaſtity or Purity a great Chriſtian Vertue, a lovely and a Heavenly Vertue? Yes.

May he that would be chaſt, allow himſelf in any acts of Luſt or Uncleanneſs? No.

Are all acts of that nature utterly unlawful, except only in lawful Marriage? Yes.

May a Perſon commit any act of Luſt upon himſelf? No.

Are not Inceſt, Adultery, and Fornication, great Sins againſt God? Yes.

Of the Hand and Eye, Tongue and Heart.

Are not the Luſts of the Hand and Eye utterly unlawful? Yes.

May our Words, or Diſcourſe be filthy or immodeſt? No.

Are luſtful and foul deſires and imaginations unlawful? Yes.

Has not God threatned heavy Vengeance upon theſe Sins? Yes.

Helps to it.

Should not he that would be pure and chaſt, reſiſt the very firſt beginnings of this Temptation? Yes.

Should he not caſt away the very firſt fancy of Luſt with anger and indignation? Yes.

Should not he that would be chaſt, avoid Idleneſs? Should Yes.

Should he that would be chaſt, think upon any unclean paſſages of his former Life? No.

Should he go into the company of light and wanton Perſons? No.

Should he earneſtly pray to God for the Spirit of Purity? Yes.

Ought not thoſe to marry, who cannot live innocently without Marriage? Yes.

Ought not a Chriſtian to be temperate in Eating? Yes. *Temperance, in eating.*

Should a Chriſtian pamper his Body to ſerve his Luſt? No.

Should a Chriſtian eat for Health, and not for Pleaſure? Yes.

Should he be too curious or coſtly in his Food? No.

¶ Sunday VIII. ¶

Ought not a Chriſtian to be temperate in Drinking? Yes.

Are not Drunkenneſs and Gluttony great Sins againſt God? Yes.

Is it not a Sin to make any other Perſon drunk? Yes. *In Drinking.*

Is there not a Woe pronounced againſt it? Yes.

May a Chriſtian drink ſo much as to diſtemper his Reaſon and Underſtanding? No.

Though a Perſon can bear Drink, yet may he drink hard without Sin? No.

Should a Chriſtian hearken to the perſwaſions of them that would have him drink beyond meaſure? No.

Should a Chriſtian be afraid of their Reproaches, that would tempt him to this Sin? No.

If he be ever reproached for Temperance, or any other Vertue, is it not a bleſſed thing? Yes.

Ought not every one, as he loves his Soul, carefully to abſtain from the ſin of Drunkenneſs? Yes.

Are they not therefore carefully to avoid that company, or occaſion, in which they may be tempted to it? Yes.

¶ Sunday IX. ¶

Temperance in Sleep, and Recreations.

OUght a Christian to be moderate and temperate in sleep? Yes.

Is not sloth, and immoderate sleep a Sin against God? Yes.

Are any Recreations lawful for a Christian? Yes.

Are those lawful which are dishonourable to God, or injurious to our Neighbour? No.

Must we be temperate in them, so as not to spend too much time at them? Yes.

May we set our Heart too much upon them? No.

Is not the end of Recreation to be a refreshing of our selves? Yes.

Are we to use them only to pass away our time? No.

Should we play at any game meerly out of Covetousness, or to get Money? No.

May we cheat or cozen in our Recreations? No.

Temperance in Apparel.

Ought a Christian to be temperate in Apparel? Yes.

Should he not wear such as agrees with his condition and quality? Yes.

May we be proud of Apparel? No.

Should a Christian strive to go beyond his Rank? No.

Is it a Sin to bestow too much time, care, or cost about it? Yes.

May a Christian pinch his Body, either in Food or Raiment to fill his Purse? No.

Sunday X. *Duty to our Neighbour.*

Justice.

ARE not *Justice* and *Charity*, the two great Duties which we owe our Neighbour? Yes.

Of drawing others into sin.

May a Christian spitefully and causelessly vex and grieve the Mind of another? No.

May we draw any other man into Sin by any means? No.

Is it not a great wickedness to entice any Man to Sin? Yes.

May we command any Man to Sin? No.

May

May we perſwade or adviſe any Man to Sin? No.

May we aſſiſt, or help others in contriving or acting a Sin? No.

May we lead any Man to ſin by our Example? No.

May we encourage any Man in Sin? No.

May we defend, or juſtifie any Man in Sin? No.

May we affright or diſcourage any from Holineſs and Chriſtian Living? No.

Is it not a great wickedneſs to have drawn any to Sin by any of theſe means? Yes.

Is it not ſadly to be repented of? Yes.

Should we not labour to win thoſe to Repentance whom we have drawn into Sin? Yes.

Should we not labour to do it though it coſt us much ſelf-denial, and difficulty? Yes.

Is not Murther a dreadful Sin? Yes. *Of Murther*

Can he be excuſed from Murther who is the cauſe of another Man's death, either by falſe Witneſs, or by Drinking, or by ſetting others at variance? No.

Is the maiming our Brother a degree of Murther? Yes. *Maiming a great injury.*

Should not he that has been guilty of maiming another, make what ſatisfaction he can for ſo doing? Yes.

As by aſſiſting him in that maintenance which he is diſabled to get? Yes.

Is not wounding and ſtriking any Man, a degree of Murther, and a Sin? Yes. *Wounds and Stripes.*

Are not bitter revilings, or reproaches of others, the murther of the Tongue, and a Sin? Yes. *Murther of the tongue, and heart.*

Is not malice and hatred, and ill wiſhes, the murther of the Heart? Yes.

In all theſe caſes, ſhould we neglect to make what ſatisfaction we are able to the Perſon injured? No.

Should we labour to reconcile them to us,

to regain them, and ſeek their Favour, whom by any of theſe means we have injured? Yes.

¶ Sunday XI. ¶

Adultery. IS not Adultery a heinous, crying Sin? Yes.
Is it not Luſt and Perjury too? Yes.

Malicious Injuſtice. Is not the ſpoiling the Goods of any Man out of Spite and Malice, a heinous Sin? Yes.

Can a Man repent of it truly without he make ſatisfaction and reſtitution? No.

May a Man covet to gain the Goods of another to himſelf? No.

That is to ſay, may he covet to gain them by Oppreſſion or Violence, or any unlawful means? No.

Or by wearying them out of them by Power, or vexatious Law-ſuits? No.

Oppreſſion. Is it not a great Sin to oppreſs another by Extortion, or by taking advantages, and making them pay for their needs? Yes.

Should we not lend to the Poor freely, and without Uſe? Yes.

Should a Landlord rack a Tenant beyond the worth of the thing? No.

Is not the oppreſſing the Poor, the Fatherleſs and Widows, or ſpoiling by Violence, a crying Iniquity? Yes.

Theft. May a Chriſtian ſteal in any caſe? No.

Not paying what we borrow, what we have promiſed, or are bound for. Is it not as bad as ſtealing to refuſe to pay Debts, or what we borrow? Yes.

Is it not as bad as ſtealing to withhold what a Man has voluntarily promiſed? Yes.

Though a Man have promiſed ſomething which is much to his own diſadvantage, is he bound to make it good? Yes.

Ought a Man in Conſcience to pay thoſe Debts which he is bound for, in caſe the principal cannot, or will not? Yes.

Is it not a crying ſin to withhold the wages of the Servant, or the hire of the Labourer? Yes.

¶ Sunday XII. ¶

IS not Robbery on the way, or plundering a great Iniquity? May Yes.

May a Christian receive stollen Goods, if he know or believe them to be stollen? No.

May a Christian buy stollen Goods, if he kow or be lieve they are stollen? No. *Not to receive or buy stollen Goods.*

If a Man conceal those Goods which he finds, and does not restore them, if he can learn out the owner, is he not a Thief? Yes. *Of things found.*

May a Christian be deceitful, or unfaithful in any Trust, whether to the Living, or the Dead? No. *Deceit in trust.*

Can Executors, or Guardians for Children, or Servants be unfaithful to their Trust, without Sin? No.

Is it not deceit in selling any thing, to conceal the faults of it? Yes. *In traffick. Deceit in Buying and Selling.*

If a Man know any faults by the thing he sells, and if the Chapman find them not out, should a Christian in Justice tell him? Yes.

May a Seller use deceitful arts, to hide the faults of what he sells? No.

May Sellers pick out silly and ignorant Chapmen to put off their deceitful Wares to? No.

Are false Weights and Measures an abomination to the Lord? Yes.

If a Seller find his Chapman ignorant, should he therefore over-rate him? No.

May a Seller take advantage upon the necessities of him that buys? No.

Is not that Extortion and Oppression? Yes.

Should a Seller raise the Rate of any thing above moderate, allowable gains, because the Buyer greatly fansies the thing, and resolves to have it? No.

If a Seller knows not the worth of what he sells, may the Buyer take advantage of his Ignorance? No.

When a Man's Wants and Necessities compel him to sell any thing speedily, should the Buyer for this grate upon him, and beat him down, much below the worth of the thing? No.

Should not Buyers and Sellers both, labour for a ſtrict Juſtice in Traffick? Yes.

Does not Deceit and Injuſtice in buying and ſelling, commonly bring a Canker and a Curſe with it? Yes.

The neceſſity of Reſtitution.

Is a Chriſtian bound to make Reſtitution to thoſe whom he has wronged (as far as he can) before he can be a true Penitent? Yes.

But what if the Party be dead, muſt not the Reſtitution be made to his Heirs or Executors? Yes.

But what if a Man have wronged ſo many, that he cannot now remember who they were, is not the Reſtitution to be made to the Poor? Yes.

Ought the Reſtitution to come ſhort of the Injury? No.

Should it not rather exceed it? Yes.

Has every Man Reſtitution made him, and Juſtice done him, when himſelf is ſatisfied, though by a Word, or a Farthing? Yes.

Though this buſineſs of Reſtitution be ſo much a ſtranger to many in the World; ought not a Chriſtian ſeriouſly to conſider it? Yes.

Should a Chriſtian neglect to make Reſtitution for any known injury, for fear of ſhame or reproach? No.

If he find any other difficulties in the Caſe of Reſtitution, ſhould he not ask counſel and direction of a Miniſter? Yes.

¶ Sunday XIII. ¶

Credit of our Neighbour. Falſe Reports.

IS it not a great ſin to leſſen the good name of our Brother, by falſe Reports? Yes.

Should a Man report Ill of his Neighbour, though he have ſome ſlight ſurmiſe that the thing is true? No.

Should a Chriſtian be apt and forward to believe ill of his Neighbour? No.

When we hear ill of another Man, ſhould a Chriſtian report it to others? No.

Is

False witness.

Is not the bearing false Witness in Courts of Justice, a heinous sin? **Yes.**

Railing, and

Is not railing, backbiting or slandering, a great sin? **Yes.**

Whispering.

Is not the Whisperer, that privately vents his slanders, and spreads ill reports secretly, under a great guilt? **Yes.**

Should any Man that would secure his Charity and his Peace, give ear to Tale-bearers, and encourage them? **No.**

Scoffing for infirmities or calamities.

May we despise and scoff at another, for any infirmity of Body or Mind? **No.**

May we despise and scoff at another for his Calamities or Afflictions? **No.**

Or Sins.

May we despise or scoff at another for his sins? **No.**

Judging.

Is it not a sin to judge any Man rashly, and censure him? **Yes.**

May a Christian bear any malice in his heart toward his Neighbour, or hate any Man? **No.**

May we wish any evil in our heart to any Man? **No.**

May we rejoice in any evil that befals another? **No.**

May we take any pleasure in the sin of his Soul, or the hurt of his Body? **No.**

Envy.

May we envy our Neigbour any good thing he enjoys? **No.**

Repairing the injury of defamation.

Seeing the taking away a Man's good name, by spreading false reports, slandering, whispering, railing, and the like, are such great sins, ought not a Christian to make what satisfaction he can? **Yes.**

Should not the Restitution be made, by endeavouring to restore his Neighbour to that degree of Credit, which he deprived him of? **Yes.**

Or, at least, should he not make him satisfaction, by confessing his fault, begging his pardon, and making his peace with him? **Yes.**

Can a Man be a true Penitent for such Injuries without Restitution? **No.**

May

Lying. May a Chriſtian tell a Lye? No.
May he not do it out of fear, to avoid danger, or to hide a fault? No.
Is it not a ſin to tell Lyes by way of Story? Yes.
Or out of Malice? Yes.
Or to tell Lyes out of Covetouſneſs, or to cheat another? Yes.
Is it not a ſin to tell Lyes out of Pride, or to ſet a Man's ſelf out? Yes.
Should not a Chriſtian be of a courteous Behaviour toward all Men? Yes.
May a Chriſtian render evil for evil, or railing for railing by any means? No.

Churliſhneſs. Is not a proud and churliſh Behaviour hateful to God and Man? Yes.
Ought not a Chriſtian to be meek, and gentle, and patient toward all? Yes.
Should not a Chriſtian do good, even to thoſe that hate him? Yes.
If his Enemy were in diſtreſs, ſhould not a good Chriſtian relieve him if he could? Yes.

Brawling. Should not all brawling, quarrels, bitter reproaches, and revilings, and cauſeleſs anger, be far from a Chriſtian? Yes.
May a Chriſtian in his anger curſe any man? No.

Curſing. Is not curſing any, quite contrary to the Duty of praying for them that deſpitefully uſe us? Yes.
Should a Chriſtian pray for them who injure him, and deſpitefully uſe him? Yes.
Seeing Chriſt himſelf did ſo, ſhould we not follow his Example? Yes.

Reſpect due to Betters. Should we not bear a reverence and reſpect to Men of Wiſdom, Piety and Learning? Yes.
May we envy thoſe who are above us, or do exceed us in any thing? No.
Should we, out of envy, go about to leſſen any man's worth or excellency? No.
Should all men bear a reſpect and reverence to thoſe, that are of a higher rank and quality than themſelves? Yes.

May

May a man behave himſelf proudly or ſcornfully towards his Betters? No.

Duet to thoſe in any ſort of want.

Should a Chriſtian ſupply the needs of all men, according to his ability? Yes.

If a man be ignorant and wants knowledge, ſhould he not inſtruct him, if he can do it? Yes.

Should not a Chriſtian endeavour to comfort them that are in ſadneſs and affliction? Yes.

If a man be under any ſlander, are we bound to clear him, if we know he be innocent? Yes.

To the Poor.

If a man be in Poverty and Need, may they refuſe to relieve him, who are in Plenty? No.

Should we not labour to imploy all our abilities to the glory of God, and the good of our Neighbour? Yes.

If we refuſe ſo to imploy them, will not God take them from us? Yes.

Thankfulneſs to Benefactors.

May a Chriſtian refuſe to be thankful to his Benefactors, or thoſe who have done him any good? No.

Ought he not to pray for them? Yes.

Admonition and Reproof.

May a Chriſtian refuſe to be thankful to them who reprove him, or admoniſh him, or adviſe him for his Soul's good? No.

Should not a man admoniſh another, when he ſees him going on in a courſe of ſin? Yes.

But then ſhould he not do it mildly and privately? Yes.

Should we be angry with thoſe who reprove or admoniſh us? No.

Should not he who is reproved, reform, and amend after Reproof? Yes.

If a man owe any thing, or have borrowed any thing, or have promiſed any thing, is he not bound to pay it? Yes.

Should not Creditors deal charitably and Chriſtianly with their Debtors, if they are not able to pay? Yes.

Sunday

Sunday XIV. *Duties to Parents.*

To the King Honour, Tribute, Prayers.

SHould not a Christian honour all lawful Magistrates, especially the King? Yes.

Should we grudge or refuse to pay them Tribute? No.

Are we bound to pray for them? Yes.

Obedience.

Must we obey all the lawful Commands of our King? Yes.

Suppose he command us any thing plainly against the Word of God, must we obey then? No.

Must we not in such a Case patiently suffer what he shall inflict on us? Yes.

May we rebel or rise up against him for any cause whatever? No.

To our Pastors' Love, Esteem,

Must we Love and Honour the Bishops who are the Governours of the Church? Yes.

Are we bound to have a great love, and respect, and esteem, for our Ministers? Yes.

Maintenance.

May we with-hold from them their just maintenance, without sin? No.

Obedience.

Are we bound to obey those Commands of God, which they preach to us? Yes.

Prayers for them.

Should we pray for them? Yes.

May we forsake our own Minister, to go to hear Factious, Nonconformist Teachers? No.

Natural Parents.

Are we to honour and behave our selves with respect, and humility to our Parents? Yes.

Reverence.

If they have any Infirmities, must we conceal and cover them? Yes.

May a Child be stubborn and irreverent toward his Parents? No.

Love, Prayers,

Should Children love and pray for their Parents, and endeavour to bring them Comfort? Yes.

Obedience, &c.

Must not a Child obey all the lawful commands of his Parents? Yes.

If a Parent command a Child to Lye or Steal, should the Child obey in that Case? No.

If the Child refuse to obey an unlawful Command, should he not refuse it humbly, modestly and respectfully? Yes.

May a Child deſpiſe the Counſel of his Parents, or mock at them? No.

Is it not a dreadful ſin to curſe our Parents? Yes.

May a Child without a great ſin deſire his Parents Death, for Love of their Eſtate, or for any other thing? No.

Should not a Child help his Parents in their needs? Yes.

Should the Child marry againſt the Conſent of the Parent? No.

Is a Child bound to perform theſe Duties to his Parents, though they be unkind or wicked? Yes.

Are Parents bound to ſuſtain and nouriſh their Children? Yes. *Parents Duty to Children.*

May Mothers refuſe to nurſe them, without a juſt Cauſe or Impediment? No. *To nouriſh, and bring them to Baptiſm.*

May Parents delay to bring their Children to Baptiſm? No. *To educate and inſtruct them.*

Is it not the Parents Duty to inſtruct them early in the ways of God? Yes.

Ought not the Parent to bring up the Child, in ſome honeſt Trade or Employment? Yes.

Should not Parents try to make them in Love with their Duty, by Invitation and Encouragement? Yes.

May Parents diſcourage or provoke them, by harſh and cruel Uſage? No.

Should not Parents (if need require) correct them timely, moderately, and gently? Yes. *Correction.*

Should a Parent permit any vice to get the leaſt root in a Child? No.

Should a Parent watch over their Souls, when they are grown up? Yes.

Should Parents provide for their ſubſiſtence, according to their Ability? Yes. *To provide for them.*

May Parents provide for their Children by any unjuſt dealings? No.

Is not that the way to leave a Curſe with them, inſtead of a Bleſſing? Yes.

Should

Good example

Should not Parents give them good examples, by that to win them to Vertue? Yes.

To bleſs them, by their Prayers and Piety.

Should they ſeek a Bleſſing on their Children, both by their Prayers, and their Chriſtian Life? Yes.

May Parents conſume their Portion in their own Exceſs, and Riot? No.

Or ſhould Parents reſerve all till their death, and let them want, or put them upon unlawful ſhifts in the mean time? No.

May Parents oppreſs them with harſh, and unreaſonable Commands? No.

May a Parent marry them utterly againſt their Will? No.

Sunday XV. *Dues to Brethren.*

SHould Chriſtians bear a great Love and Kindneſs toward their natural Brethren? Yes.

Natural.

Should not natural Brethren and Siſters beware of Envyings and Heart-burnings toward each other? Yes.

Spiritual.

Should we not have a great love and affection for our Spiritual Brethren? Yes.

Are not Spiritual Brethren our fellow-Chriſtians? Yes.

Should we not join with them in holy Duties; in Prayers, hearing the Word, and receiving the Sacraments? Yes.

May we deſpiſe or hate a Fellow-Chriſtian, becauſe he differs from us in ſome Opinions? No.

If a Brother be overtaken in a fault, ſhould we not do our beſt to bring him to Repentance? Yes.

Should we triumph over him in reſpect of our own Innocence? No.

Should we Chriſtians have a fellow-feeling of one anothers ſufferings and afflictions? Yes.

May we rejoice at the Sins or afflictions of any Man? No.

Wives Duty.

Is the Wife to obey the Husband in all lawful Commands? Yes.

But

But what if the thing commanded be inconvenient, must she obey him then too? Yes. *Obedience.*

Can any thing warrant the Wife's not obeying, besides the unlawfulness of the Command? No.

Is the Wife to be faithful to the Husband's Bed? Yes. *Fidelity.*

And faithful and careful of his worldly affairs? Yes.

May the Wife strive for Rule and Dominion over her Husband? No.

Is the Wife tenderly to love her Husband? Yes. *Love.*

Can the faults of a Husband justifie the frowardness of a Wife? No.

Does the Husband owe the Wife a tender Love? Yes. *Husbands Duty.*

Is the Husband to be faithful to her Bed? Yes. *Love, Faithfulness.*

Is not unfaithfulness to the Bed in either, Perjury as well as Adultery? Yes.

May the Husband deny the Wife maintenance? No. *Maintenance, and Instruction.*

Is the Husband to instruct the Wife according to his knowledge and ability? Yes.

Should the Husband and the Wife pray for each other, and advance one anothers good? Yes. *To pray for each other.*

Is it not a great sin to marry any that is promised to another? Yes.

May those marry that are within the degrees of Kindred, which are forbidden by God? No.

If a person marry one that is too near of Kin to his deceased Wife, is not that as bad as if she were too near of kin to himself? Yes.

Must not a Christian be faithful to his Friend? Yes. *Friendship.*

May he betray the Secrets committed to him by his Friend? No.

Should he not assist his Friend in his needs, and pray for him? Yes. *Its Duties.*

Should he kindly admonish him of his Faults? Yes.

Should we be constant to our Friend? Yes.

Is

Servants Duty.

Is a Servant to obey his Master in all lawful Commands? Yes.

Obedience, Diligence,

Ought not a Servant to be diligent in his labours as well in his Master's absence, as when his Eye is over him? Yes.

Faithfulness, &c.

Ought a Servant to be faithful in those things which are committed to his trust? Yes.

May a Servant waste, or purloin his Master's Goods? No.

Or convert them to his own use? No.

Ought a Servant to be meek and patient under his Master's Reproofs? Yes.

May a Servant give his Master or Mistress rude and surly Answers? No.

Ought not a Servant to be diligent in his Master's business? Yes.

Should a Servant give himself to Idleness, and Company-keeping? No.

Ought not Servants to be present at Family-Prayers? Yes.

Masters Duty.

Ought not Masters to be Just to their Servants, and to perform what they have promised? Yes.

Justice,

Is it not a great Oppression, and crying Sin to with-hold the Wages of the Hireling and the Servant? Yes.

Admonition.

Ought not Masters to admonish and reprove their Servants, when they sin against God? Yes.

Instruction,

And should they not exhort and perswade them to Religion and Virtue? Yes.

May Masters use Servants Cruelly and Tyrannically? No.

Should they not remember that they have a Master in Heaven? Yes.

Should Masters be moderate and reasonable in their Commands? Yes.

Good Example, &c.

Should not Masters give them a good Example? Yes.

Ought not Masters to provide them means of Instruction in Religion? Yes.

Should

Should they deny them time and opportunity for Prayer, and the Worſhip of God? No.

Should Maſters permit their Servants to live idlely, and neglect their Duty? No.

Should not Maſters encourage them in well doing? Yes.

¶ Sunday XVI. ¶

IS not Charity a great Chriſtian Duty? Yes. *Charity.*

Are not all the parts of it to be ſeriouſly conſidered, and conſcientiouſly practiſed by all that will be true Chriſtians? Yes.

Is not Charity a ſincere love of God, and of our Brethren for God's ſake? Yes.

Does not Charity ingage us to deſire and wiſh good to others? Yes. *In the Affections.*

Can a Charitable Man wiſh any hurt either to the Soul, or the Body, or the Goods, or the Credit of any Man? No.

Is not a charitable Man firſt of all to wiſh all good to the Souls of all Men? Yes. *To Mens Souls.*

Is it not a great uncharitableneſs to wiſh the damnation of any Man? Yes.

If we love our Neighbour as our ſelves, may we wiſh that evil to him which we would not have befal our ſelves? No. *Effects of this charity.*

Is not the Charitable Man to be meek and peaceable with all? Yes.

Is the charitable Man contentious, or eaſily provoked? No.

Is not the charitable Man to be compaſſionate towards the miſeries of others? Yes.

Should not the charitable Man rejoice in the good and proſperity of others? Yes.

Is it not the property of the charitable Man to pray for the good of others? Yes.

Can a charitable Man be envious, or grieve at the proſperity of another Man? No.

Will not true Charity caſt Pride out of the Heart? Yes.

Is the charitable Man apt raſhly to judge, or cenſure others? No.

Is

Is not the charitable Man forward to believe the beſt, and hope the beſt of all Men? Yes.

Can a truly charitable Man be a Diſſembler, or pretend a falſe Love? No.

This Charity to be extended to Enemies.

Is that Charity where a Man loves another only becauſe he may get by him? No.

Does not the true Chriſtian Charity caſt out of the Heart all malice, and deſires of revenge? Yes.

May Chriſtians deſire to be revenged on their Enemies? No.

Can a malicious, revengeful Man be charitable? No.

Muſt a Chriſtian love, and be ready to do good to his ſpitefulleſt Enemy? Yes.

Should we make them any returns for their Injuries, beſides Bleſſings and Prayers? No.

Though this ſeem to be a hard Duty, muſt not Chriſtians chearfully obey it? Yes.

Will not Heaven and Happineſs make amends hereafter for our conſcionable Practice of all ſuch ſelf-denying Duties? Yes.

Should Enemies, Perſecutors, Slanderers, Revilers, or any that have wronged us, conquer our Love toward them? No.

Should we endeavour to overcome the evil they do us, by doing good to them? Yes.

Should not Chriſtians carefully practiſe ſuch a Charity as this to Enemies, though it be contrary to the cuſtoms and faſhion of the World? Yes.

Motives to it.

If any man ſhould jeer you, or deſpiſe you for ſuch a Charity, will not that liken you to your dear Saviour? Yes.

And is it not a bleſſed thing to be likened to him? Yes.

The command of Chriſt.

Seeing this Charity to, and forgiveneſs of Enemies, and returning kindneſſes for affronts and injuries, ſeems hard, would you know how much you are ingaged to practiſe it? Yes.

Well

Well then, is it not an expreſs Command of Chriſt's? Yes.

And ſhould a Diſciple deſire to be excuſed from obeying ſo great a Command of his Maſter's? No.

If the Command of our Saviour prevail not with us, ſhould not the Example of God and our Saviour prevail with us? Yes. *Example of God and Chriſt.*

When we were Enemies to God, did he not ſend his Son to die for us? Yes.

Did not Chriſt lay down his Life for his Enemies? Yes.

And ſhould we refuſe to copy out his Example, in loving and forgiving Enemies? No.

Are not our offences againſt God, much greater than the offences of our Brethren againſt us? Yes.

Can this Charity to Enemies then be an unreaſonable Duty? No.

Is it not a Godlike Vertue? Yes.

Do you not think it pleaſanter to be of the peaceable and charitable Spirit, than of the malicious and revengeful one? Yes. *Pleaſantneſs of this Duty, &c.*

If we forgive not our Brethren, will God forgive us? No.

Does not the malicious and revengeful Perſon forfeit his Pardon from God? Yes.

Seeing God has ſhewn ſo much mercy to us, ſhould not we ſhew mercy to our Brethren? Yes.

Is it not therefore an ungrateful thing to God to keep any Malice or grudge to any Perſon whatever? Yes.

But what if my Neighbour has treſpaſſed me conſiderably, may I not ſeek ſatisfaction? Yes.

But may I by any means carry an uncharitable, malicious, revengeful Heart toward him? No.

Should I ſtill be kind and loving, and charitable toward him? Yes.

Are

Are not all these parts of Christian Charity to be seriously considered, and conscionably practised by us? Yes.

Should we labour therefore to prevent and subdue all rising of rancour, and revenge in our Breasts? Yes.

Should not a Christian labour more to please God, by passing by, and forgiving Injuries, than to please the Devil by revenging them? Yes.

Charity in the Actions. Must we not shew Charity in the Actions, as well as shew it in our Affections? Yes.

Is it not a Charity to comfort them that are in heavinesse as we are able? Yes.

To the Soul. Should we not be charitable in doing good (as much as in us lies) to the Souls of others? Yes.

May we be so uncharitable to the Souls of others, as to draw them into Sin by any means? No.

Is it not a great Charity to Mens Souls, to instruct them if they are ignorant? Yes.

To reprove them sinning? Yes.

And to encourage them in Vertue? Yes.

If we can do no other good to the Souls of others, should we not give them our good Example? Yes.

To the Body. May we refuse to shew Charity to the Bodies of others? No.

Are we not in Charity to ease and relieve them who are in Pains, if we are able? Yes.

Are not feeding the hungry, cloathing the naked, harbouring the stranger, and visiting, and comforting the Sick, acts of Charity to the Bodies of others? Yes.

If a Man be in danger to destroy his health by Intemperance, is it not a Charity to prevent it? Yes.

Sunday XVII.

Charity in respect of the Goods. IS there not a Charity to be shewn to the Goods or Possessions of others? Yes.

Should we not advance our Neighbour's thriving

thriving in them, by all charitable and friendly Offices? Yes.

Can a Man truly love God if he love not his Brother alſo? No.

Is not Alms-giving or Charity towards the Poor, a great Chriſtian Duty? Yes. *Alms-giving.*

Is not this a Sacrifice acceptable, and well-pleaſing to God? Yes. *Motives to it.*

Should we not perform this Duty, out of Obedience and Thankfulneſs to God? Yes.

Can he be truly thankful, who will not part with ſomething to God, who gives him all? No.

Is not Alms-giving a giving back again to God? Yes.

Should we not give with a tender fellow-feeling of his wants, to whom we give? Yes. *Manner of Alms-giving.*

Is there not an eternal reward promiſed to this Duty? Yes.

Should we not endeavour by this means to lay up a Treaſure in Heaven? Yes.

Should we by any means give to be ſeen of men, or to get their praiſe? No. *Not to be ſeen of Men.*

Should we not watch over our hearts narrowly, leſt this deſire to be ſeen of men, ſhould ſteal in? Yes.

Would it not be a fooliſh thing of us, to miſs of a glorious reward, for a little vain praiſe? Yes.

May we give grudgingly, or with murmuring? No.

Does not God love him who gives chearfully? Yes. *Chearfully.*

Is there not a great pleaſure to be found (think you) in this Duty? Yes.

Should a Chriſtian be afraid of coming to want by his Alms-deeds and Charity? No.

Nay though he ſhould come to want by it; yet, ſeeing 'tis a command of God, ſhould we not chearfully obey it? Yes.

But is there any Reaſon for ſuch a Fear? No.

Has

Has not God promiſed the contrary, that ſuch ſhall never come to want? Yes.

Is not Charity in Alms-Deeds the putting our Wealth into God's Hands, or lending to him? Yes.

What we thus beſtow in Alms, is it not the putting it into a ſure hand then? Yes.

Can we think that the God of Truth will fail of his Promiſe to repay it? No.

Will not Alms-Deeds therefore make us rich returns here, or hereafter, or both? Yes.

Seaſonably. Should we not give ſeaſonably, that is, without unneceſſary delays, when our Brother is in great need? Yes.

If we delay it, would not the Devil be apt to diſſwade us from giving at all? Yes.

Prudently. Should we not give prudently, that is, moſt, where there is moſt need? Yes.

Are not thoſe the beſt Objects of Charity, who are not able to labour; or have a greater Charge than their Labour can maintain, as poor Houſe-Keepers? Yes.

Lending, an Act of Charity, Is not lending too to ſuch, an act of great Charity and Mercy? Yes.

But muſt we not lend freely, and without Uſe or Intereſt, when we thus lend on Charity? Yes.

May we be ſo uncharitable, as to clap up poor Debtors in Priſon, when we know they have nothing to anſwer the Debt? No.

Should we not ſometimes lend to theſe in need, with a purpoſe, that if the Borrower prove unable to pay, we will forgive ſome, or all, as we ſee occaſion? Yes.

Liberally. Should a Chriſtian be niggardly in Alms-giving? No.

When our brother's Neceſſities require it, ſhould we not give whatſoever is above our need? Yes.

Have we not great Reaſon for this Duty, ſeeing Chriſt became poor for us. Yes.

Can

Can we deny therefore to relieve his poor Members, that bear his Name? No.

Will not our reward hereafter, be more or leſs, according to the degree of our Alms? Yes.

Is it not pity therefore to loſe much of our future reward, by being ſparing in our Alms here, according to our Ability? Yes.

May not a poor Man that gives little, be more liberal than a rich Man that gives more? Yes.

Should we not do well upon our Faſting-days (or thoſe days which we ſet apart to conſider the State of our Soul in, and to humble it before God for ſin) to ſet apart ſomething for the uſes of Charity? Yes.

May a Man give to the Poor what is none of his own, or ſtollen? No.

Should not a good Chriſtian abate from his unneceſſary, idle expences, to give the more in Alms? Yes.

Muſt we give Alms, not out of Cuſtom, but out of a true Senſe of our Brother's needs, and out of compaſſion? Yes.

Should we Chriſtians by any means neglect to relieve the needs of our Enemies? No.

Is it not very fit, that a good Chriſtian ſhould do his Alms by his own hand, and not by another Perſon? Yes.

If we give even beyond our ability, is there any fear of being loſers by it? No. *Motives to Bounty.*

If we are not able to give, ſhould we not pity and pray for them that need? Yes.

Is there any Duty which our God ſo often, and earneſtly recommends to Chriſtians, as Charity and Alms? No.

Are there ſuch great promiſes to any one Duty as to this? No.

Is not this the Duty by which God ſhall chiefly pronounce the Sentence at the day of Judgment? Yes.

Will it not procure a Bleſſing here, and hereafter? Yes.

Is it not reckoned as done to Christ, whatever we do to our poor Brother? Yes.

Is not Charity and Mercy one great sign of our Predestination to Life eternal? Yes.

Does it not crown all other works of Religion and Piety? Yes.

Charity in respect of the Credit.

Should we neglect to perform a Duty which has so many advantages and promises? No.

Are not Christians to exercise Charity to the Credit of their Neighbour? Yes.

Is it not an Unchristian thing causelesly to destroy the good name of another? Yes.

If an innocent man be slandered, should we not in Charity clear him, if we know his Innocence? Yes.

Should we not in Charity conceal the faults of our brethren, unless it be necessary to discover them, or unless they are so notorious as that they will be sure to betray themselves? Yes.

But suppose we hear ill of our brother, and know not whether it be true or false, should we not be apt to judge and hope the best? Yes.

Should we not endeavour to preserve the Credit of our Neighbour, as far as we may? Yes.

The great Rule of Charity.

Should we not ever labour to do to all men, as we would have them do to us? Yes.

Well then, if we were in need, would we not willingly have our Necessities relieved? Yes.

Can we therefore refuse to do the like to others, that are in need? No.

Are we not all willing to have our good name defended? Yes.

Can we therefore in Charity, by slanders, or reproaches, or evil speakings, or rash Judgings, destroy the good-name of others? No.

Are we not unwilling to have our own Bodies maimed, or beaten, or wounded? Yes.

Ought we not therefore to forbear the doing the like to others? Yes.

Ought we not to be willing of our own Souls Health? Yes.

And

And if we love our Neighbours as our ſelves, ſhould we not deſire their Souls good and Salvation? Yes.

Peace-making.

Is not Peace-making a great act of Chriſtian Charity? Yes.

Should we not therefore, as much as in us lies, reconcile Enemies, and end their grudges and quarrels? Yes.

Can thoſe be Charitable that cauſe Strife and Contentions among any? No.

Ought not he that would be a Peace-maker to be a peaceable Man himſelf? Yes.

Of going to Law.

May not a peaceable Man go to Law in ſome caſes? Yes.

But is he a peaceable Man who goes to Law for Trifles, or inconſiderable matters? No.

Is he a charitable or peaceable Man who goes to Law out of ſtoutneſs of humor, or contentiouſneſs? No.

Is he charitable or peaceable who goes to Law out of Revenge? No.

That is, ſhould a peaceable Man go to Law merely becauſe another ſued him? No.

Rules for doing it Chriſtianly.

Does not he deal moſt Chriſtianly, who is content to part with ſomewhat of his right for Peace-ſake? Yes.

May a Chriſtian then go to Law where the Damage is great and conſiderable, if he can have ſatisfaction no other way? Yes.

But muſt we not ſtill carry a friendly and Chriſtian temper, towards the Party we go to Law with? Yes.

Should we ſuffer our Hearts to be eſtranged from him? No.

Charity of the Actions too, muſt reach to Enemies.

Now we have ſeen all the parts of Charity in our Actions, muſt we not ſhew them to our bittereſt Enemies? Yes.

Did I not ſay before, that we are to forgive Enemies? Yes.

And is not this the way to try the ſincerity of our forgiveneſs, by being ready to do them good,

good, and to relieve their needs as we have opportunity? Yes

Should not a Christian turn out of his Heart self-love? Yes

Is not self-love an immoderate love of our own Interests that causes us to be unjust or uncharitable towards others? Yes

Self-denial. Can we perform these, and many other Christian Duties, without the Practice of self-denial, or taking up the Cross? No.

Must we not deny our own corrupt inclinations in obedience to the Commands of God? Yes

And must we not take up the Cross, and endure affliction, shame, or reproaches, when we cannot otherwise perform a Christian Duty? Yes

Prayer a means for all Grace. Can we hope to perform these or any other Duties without Prayer, and begging God's Assistance? No.

If we suffer any thing for Christianity-sake, have we not reason to rejoice in it? Yes

Have we any reason to faint or grow weary of our Christian Duties, when there is a Crown of Glory at the end of them? No.

Shall we be losers by any thing we can do, or suffer here for Righteousness sake? No.

Should we not therefore instantly set about the performing all known Duty? Yes

And should we not instantly endeavour to reform all known Sin? Yes

Should we put off the serious consideration of these things from day to day? No.

Danger of delaying our turning to God. Should we put it off to our Death-bed? No.

Can we delay to turn to God without infinite hazard of our immortal Souls? No.

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